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**God's Word and Luther's Doctrine
Shall Never Perish.**

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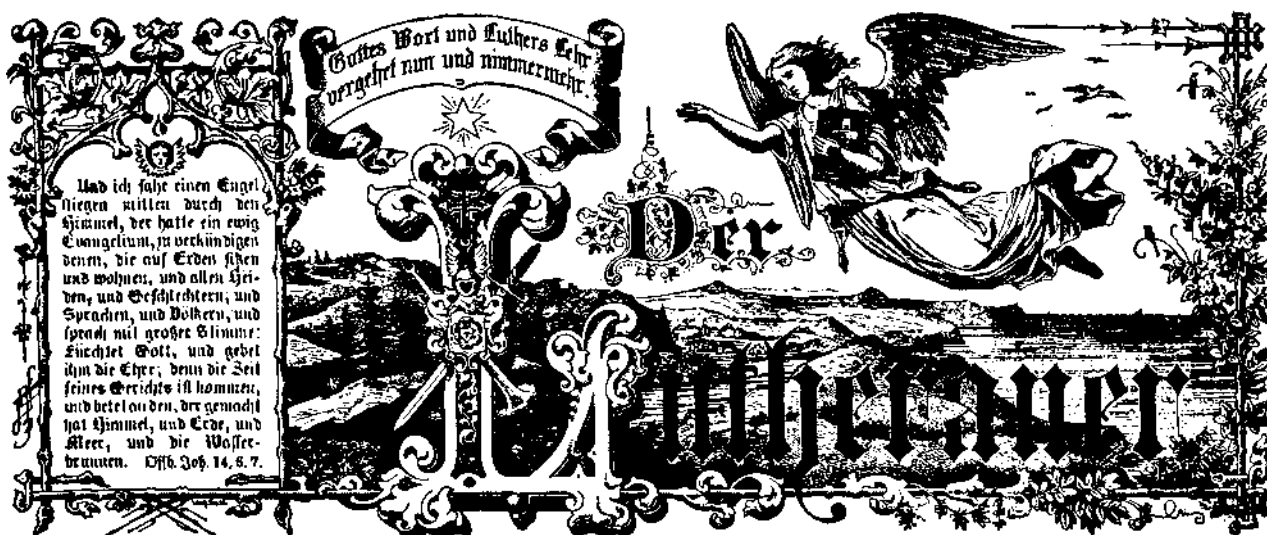
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St. Louis, Mo., January 4, 1927.

No. 1.

The rock in the sea of time.

The turn of the year.

There rushes a stream, so strong and wide. No bold swimmer can withstand it; He must go down with it to the sea. To the great, silent sea of eternity.

The stream that God creates is time;
It sweeps us along, onward, without hemming, Past youth's lust and love's dreams, And all remains behind, oh so far!

The waters wander restlessly on and on.
Where shall the soul find support and rest, When everything wavers, when old supports fade? In thee alone, thou everlasting word!

The word stands firm, a rock in the sea of time: whether all men's dreams and thoughts, yes, whether earth and heaven finally waver, the word of the Lord remains firm for eternity!
J. W. Th.

Begin your work with Jesus, JESus has it in his hands.

The beginning of a new year is important and significant for every child of God. A new phase of his earthly life begins, and he has come a good deal closer to his blessed goal. Children of God are pilgrims. Here they are strangers. Their home, to which they migrate and for which they long, is up in heaven.

But even though we are pilgrims, and we are vividly reminded of this fact just as the years change, it does not follow that we have nothing more to do here on earth. God wants us to be found in a state of good works. For this very reason he does not take us to heaven immediately, but lets us go on pilgrimage,

some longer, others shorter time, to accomplish this and that. "We are his workmanship, created in Christ Jesus for good works, for which God prepared us beforehand, that we should walk in them," Eph. 2:10.

From this saying we learn that in conversion God has not only transferred us in Christ Jesus into the heavenly nature and created us anew into a state of good works, but that he has also completed and made ready in advance, before we do them, the individual good works which come forth from the new creature, in which a Christian proves and proves himself as such. So no one among us may say, In 1927 I have nothing to do and can go idle. Nor need anyone be in doubt as to what works he should do. We find them before us in Christ JESu, in whom we are created. Our being and living in Christ includes walking in good works. Christ, in whom we live, weave, and are, gives us a share in his gifts and virtues, takes form in our life and walk, and helps us to walk in our profession and state as he walked.

While in the year now begun we all have to do a work already ordained for us by God, it is nevertheless different according to the way we lead our lives. If you are a father or a mother, the Lord has already prepared for you many services for the temporal and eternal welfare of your children, so that you may walk in them. If thou art a son or daughter, the fourth commandment assigns thee thy duty. If thou art a laborer or an employer, serve thy Savior in that position. If thou hast an office in the church or in the school, perform it for the Lord's good pleasure. If thy God lay a cross upon thee in the form of sickness, poverty, or affliction of soul, exercise patience and godliness. If your congregation and your synod expect special services from you, do not forget that these have also been prepared beforehand by the Lord, that you should walk in them.

When a child of God, at the beginning of the new year, thinks of all the tasks that await him, and remembers that his strength is all powerlessness, then it is exceedingly comforting to him that it is his merciful heavenly Father who has prepared his work for him, and that it is his Saviour who gives the will and the ability to carry it out.

So we say confidently as we enter the new year: Jesus has our work in his hands. If we lack wisdom, he gives us wisdom, for he was made for us by God, 1 Cor. 1:30. If we lack strength, he gives it to us, for it is written, "The children grow weary and faint, and the young men fall: but they that wait upon the Lord receive new strength, that they may mount up with wings as eagles; that they may run, and not faint; that they may walk, and not be weary," Isa. 40:30, 31. 40:30, 31: "When the devil, the world, and the flesh seek to destroy our work, he breaks and hinders their evil counsel and will, and helps us to win at last, and to retain the victory.

Since our work is in JEsu's hands, let us also begin it with JEsu and, trusting in his salvific name, enter the new year with good courage and cheerfully approach all the tasks set before us in our family, congregation and synod. Our Saviour will bestow his heavenly blessing on our activities, will be with us every day on our pilgrimage, will support and sustain us with his strength, and will see to it that, in spite of all obstacles, we complete our work well in his name and do not come to grief.

So then be the prayer of us all on the threshold of the year 1927:

Now, Lord JEsu, all my business	All my work I now take up,	Be delivered unto thee;	JEsu, in
thy name;			
Do it thy way,		let it be well done.	
Even in death and life!		And I say unto them, Amen.	

F. Pfothenhauer.

The importance of preaching.

Jesus says in His consolation speech to calm the disciples about the hatred of the world: "If I had not come and told them, they would not have sinned; but now they have nothing to excuse their sin", Joh. 15, 22. The punishment of the Holy Spirit is based on the fact that the world has heard the word of salvation and grace and then rejects it in stiff-necked malice. What importance this gives to preaching! It is always accompanied by the effects of the Holy Spirit. The outward word of the sermon is inwardly confirmed and confirmed in the heart by the testimony of the Holy Spirit. No one can reject the Word of God without suppressing the effects of the Spirit of God. He who despises the preaching of the Word of God rejects the witness of the Holy Spirit. All believers have received the gift of the Holy Spirit, as Paul testifies, "Because ye are children, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, dear Father." Gal. 4:6. But this coming and sending of the Holy Spirit is also through the preaching of the Evan

gelium. Paul asks the Galatians: "Did you receive the spirit through the works of the law or through the preaching of faith? Gal. 3:2. The preaching of the gospel the apostle calls the ministry of the Spirit, when he says, "God hath made us able to do the ministry of the New Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit quickeneth." He is speaking of the law and the gospel, as this becomes still more evident, since he adds: "But if the ministry which killeth by letters, and is formed in stones, had clearness, so that the children of Israel could not look upon the face of Moses for the clearness of his countenance, which yet ceaseth; how shall not rather the ministry which giveth the Spirit have clearness?" 2 Cor. 3:7, 8. The gospel is the ministry that gives the Spirit. Through the preaching of the gospel the Spirit of God comes into the hearts; it always brings this heavenly gift.

No human eloquence can have such an effect as the preaching of the gospel produces; for it alone is connected with the action of the Holy Spirit. Human eloquence can awaken, uplift, and strengthen what is already in the heart, but it cannot bring supernatural, divine, and heavenly powers into the heart. Human eloquence is indeed a beautiful gift, but a good preaching gift, nice manners, fine behavior is by no means the main thing, but rather this, that the gospel be interpreted simply, preached purely and loudly. With this is connected the promise of the Holy Spirit. This promise should awaken in us a hearty desire to partake more and more of the gift of the Holy Spirit, and urge us to pray the Lord to send his good Spirit, the Spirit of grace and prayer, into our hearts and multiply it more and more abundantly.

W. K.

Of our schools and educational institutions.

The new school at St. Paul's Parish in Indianapolis.

On the twentieth Sunday after Trinity, the 17th of October last, St. Paul's parish, at Indianapolis, Ind. held a joyful consecration of schools, with praise and thanksgiving to God. The parish is eighty-four years old, and since 1844 has built various schools. The last school building, however, enlarged from time to time, long ago failed to meet the present requirements; a new building was a crying need. Repeatedly the attempt had been made to build a new school, and at last God allowed it to succeed. The joy was therefore great.

The building has a ground floor, but as the picture shows it is not deep in the ground, and a main floor containing four schoolrooms. Three school-rooms face the street, and one to the rear, on the left. In the rear of the building is a commodious hall, occupying the whole height of the building. There is an excellent heating plant, a well-equipped kitchen with a convenient entrance to the hall, bathrooms, a fireproof room for convertible machines, a library room, an office for the teachers, various committee rooms, and a large hall.

Ind, Hot Springs, S. Dak, Beaver Dam, Wis, and Watertown, Wis. have.

This Lutheran Deaconess Society held its annual meeting November 10, last, at the hospitable congregation of L. Kirsts at Beaver Dam, Wis. From the report of the superintendent, Rev. B. Pochs, it appeared that there was a great demand for trained deaconesses in our counties. No less than twenty-three petitions, including some of a quite urgent nature, were received; but only six deaconesses were available. In all, ten deaconesses are at present engaged in blessed work in various mission fields. Just now, as I write this, one of our deaconesses, Miss Luise Rathke, is setting out to enter the service of our heathen mission in India. Forty-two virgins are at present preparing at our deaconess schools for such work in the kingdom of God.

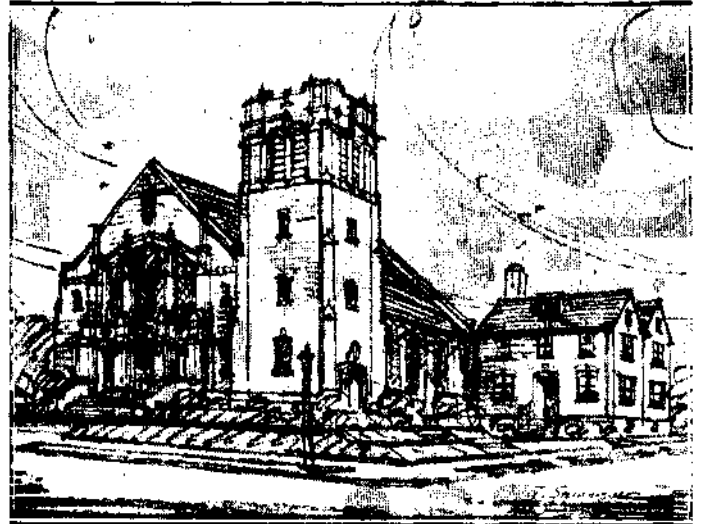
In three meetings, which extended late into the night, they discussed how this blessed work could be conducted in the right way, pleasing to God. The main emphasis was placed on thorough instruction in God's Word and on true formation of the heart in humility and love for the Lord. It was therefore also decided that the course at Watertown should be made a three-year course, in such a way that the pupils, after having enjoyed two years of instruction, should acquire practical knowledge for one more year on some mission field or in a victualling establishment. The treasury report showed that the funds of the Society had been properly managed. But it also became clear to all that with the increasing number of deaconess students, the demands on our treasury were also increasing. During the noon hour the members of the Society visited the beautiful Lutheran Hospital located on Beaver Dam Lake.

As the apostle Paul commanded the deaconess Phoebe to the saints in Rome, Rom. 16, 1, so we also command our deaconesses and the work of the deaconess society to the love and intercession of our brothers and sisters in the congregations.

W m. T. Naumann.

The total cost of the church, hall and rectory is P165,000. Mr. Theo. Steinmeyer of Holy Cross Parish in St. Louis was the architect,

The church was consecrated on 30 May last year. The morning service was preached by Fr Theo. Lätsch, the first vice-president of the Western District. Afternoon festival preacher



The new St. Peter's Church in St. Louis. (P. A. P. Feddersen.)

were Prof. J. H. C. Fritz and P. J. Oppliger; Praeses Kretschmar gave a short address. In the evening a church concert took place, in which teacher G. H. Beck served as organist and P. W. Maschoff spoke about the right position of the organ in the Lutheran service. In addition to these Sunday services, evening services were held throughout the festival week.

A. P. F.

The new St. Peter's Church in St. Louis.

The new church of St. Peter's parish in St. Louis is located on one of the main streets of the city (Kingshighway), opposite the well-known Forest Park. It is built of brick in the English Gothic style. The whole building gives the impression of solidity. The interior, with its high vaulting, dark paint, but large, colorful windows, decorated with appropriate ecclesiastical images, is awe-inspiring and thought-provoking.

In the niche at the east end of the church is the broad altar with its 19-foot-high back wall. On the balcony at the west end of the church is the two-manual, electrically driven pipe organ. The church has seating for 650 listeners.

Under the whole building there is a ground floor with a meeting room, a heating system and other rooms.

Behind the church and connected to it is a larger room for confirmation classes and other gatherings that can seat 125 people.

Through a side door one enters the spacious and well-furnished parsonage, which, besides the usual living rooms, contains a comfortable study and an office.

To the ecclesiastical chronicle.

From our Synod.

Our "Lutheran" enters its eighty-third year with this issue. Many of its readers, when writing about or to the Lutheran, use the expression "our good" or "our dear old 'Lutheran'". It has indeed grown old, and of those who first edited and read it, none have long been alive. Nevertheless, the "Lutheran" itself has not died, but new, younger forces have always entered into the work on our paper, so that the "Lutheran", although it has grown old, has not become weak and tired of life, but begins the new year with fresh strength and full of good courage and confident confidence, looking up to Him from whom all help comes. The "Lutheran" will strive to serve our church, our synod, our congregations and all our Christians, and to do ever better justice to its high task of being the voice of our synod and a paper for our Christians. May God, by His grace, continue to bless and prosper it in the new year and for the new volume!

L. F.

Loyal and attentive readers. The editors constantly receive letters from our readers, from which we once again make a few announcements. An old member of one of our congregations in Indiana orders the "Lutheran" for the year 1927, and remarks: "My three-mud-ninety-first year of life is a long one."

year hardly allows me to write any more. I wish you a merry and blessed Christmas and a happy and peaceful new year in 1927 .

In Michigan, in one of our congregations, we find a reader of the "Lutheran" who has held the paper continuously since 1855, and will remain faithful to it in the future.

One of our pastors writes the following, "At last, after twenty-nine years, I have succeeded in discovering a misprint in the 'Lutheran.'" He then names the misprint and adds, "You see from this how carefully I read the 'Lutheran.'" However, we must note that typographical errors are still more common than this attentive reader has noticed, although the editors as well as the proofreaders of our Concordia Publishing House make every effort to ensure that as few typographical errors as possible creep into our paper.

From Germany, a well-known professor writes the following to the editors: "During my vacation in July, at the home of my friend Fr. -----inmit, I ---read much and with great interest in the 'Lutheran', which is published by the teaching staff of the theological seminary in St. Louis under your leadership. Your articles and the statistical material you offer in your journal have done me splendid service in correcting the latest edition of my book, which will be published at Easter 1927, and which has been introduced in about one hundred higher institutions in Germany. . . . At the same time I have another heartfelt request: Would you have the great kindness to give us for my students and for the schoolgirls . . . who are very much interested in religious life and are to become more and more so, will you donate one or two copies of your excellent 'Lutheran' for circulation and kindly send them each time?"

A pastor of the state church, who is very close to us, writes the following kind words: "Unfortunately, for some time now I have no longer received your 'Lutheran', which has become so dear to me, and which I always read with the greatest interest as being inwardly connected with you from beginning to end, so that I am accurately informed about the entire work of the Missouri Synod. I am missing something. Can you arrange for me to get the 'Lutheran' again, also to have the numbers supplied to me that are missing? I shall be glad to pay for them."

From the Russian Baltic provinces a pastor there writes us the following words: "Receive, please, my heartfelt thanks for sending me the newspaper. So far I have properly received all the numbers. How our faith is strengthened by reading the glad tidings of the Lord's work over the ocean! May God bless our church throughout the world and make it a blessing for countless people! - The Lutheran Church in the Baltic provinces must seek and go new ways through great difficulties. The old church organization has been completely destroyed by the war. The church has been left destitute. Its servants suffered martyrdom. More and more insolent became the voices of the enemies who wished her downfall. Praise God, the time has passed, and with renewed strength we are working to build up the Church. The state church has become a free people's church, and its members are volunteers who become members of the church by their own decision. The greatest need at present is material. Many among us pastors still suffer bitter need and become silent martyrs. They often lack the most basic necessities. But even in this we trust in God."

Friendly readers of the "Lutheran" always provide us with some funds so that we can send the paper to those in Europe who would like to read our paper and yet cannot pay the costs themselves. L. F.

The year 1927 will again be a special jubilee year. In addition to the events in the history of the Reformation which took place four hundred years ago, in 1527, and which will be commemorated in the course of this year, this year also marks the 350th anniversary of the completion of the Formula of Concord, this important last confession of our Lutheran Church. For in 1577 this Formula of Concord, as the word is actually called, was completed and then signed and accepted by the Lutheran churches of Germany, and in 1580 the entire Book of Concord with all our church confessions was publicly and solemnly sent out into the world. Thus, over three years, in 1930, the 350th anniversary of the Book of Concord and, above all, the four-hundredth anniversary of the Augsburg Confession, the fundamental confession of our Church, will be celebrated. Both of these anniversaries were celebrated in a special way in our synod fifty years ago, and the "Lutheran" will therefore continue to draw attention to the importance and significance of these commemorative days this year and even more so in the years to come. It will also serve as a reminder of other commemorative days in our Church in general and in our Synod in particular. L. F.

The oldest Lutheran congregation in the country. Some time ago St. Matthew's congregation in New York was able to celebrate its 262nd anniversary. This congregation is the oldest Lutheran congregation in our country; for it was incorporated as early as 1664. The document in question is signed by Richard Nicolls, the first English governor of the colony at that time. In his sermon, Fr. M. Walker declared that the same gospel is preached in this congregation today as it was 262 years ago. This is truly a wonderful grace of God. However, the house of worship of this old congregation has long since ceased to stand where the old church building once stood. Among the older Lutherans of the city of New York, as a result of its former location, the congregation lives on under the name of Broome Street Church. May the faithful spirit of St. Matthew the Evangelist, after whom the congregation is named, ever dwell in those who hear God's Word in this church! J. T. M.

Shamed small faith. In the "Ev.-Luth. Kirchenblatt für Südamerika" one of our pastors there reports: "My congregation had taken up various collections during the festive half of the church year, and just as a collection was to be taken up for the seminary building fund on the first holy day of Pentecost, our letters for the student fund also arrived on the same day. In small faith I did not dare to hand them out immediately. But after the service a member of the congregation came into my study, saw the letters, asked a few questions, and then had already 'stolen' some of the letters in order to distribute them immediately. This alone put my small faith to shame. But I was to be even more ashamed when, after some reflection and after having eaten lunch, I returned to the study room and found the filled envelopes for our student fund. I was ashamed of my small faith, and I thanked God that his word makes the hearts of Christians willing to leave no need of his church unconsidered. If only it were so everywhere that our small faith were put to shame by the energetic assistance of our Christians, then missions could be carried on quite differently, and the love of our fellow believers in North America would not need to be called upon to the extent that it is now."

This experience in regard to the willingness of many Christians to give is nothing new; many a pastor has been called by sacrificially-

willing disciples of Jesus were put to shame. The desire to give willingly is also a fruit of faith, which the Holy Spirit works in the heart through the gospel. Our highly praised Saviour Himself was amazed at the poor widow's eagerness to give, Mark. 12:42-44; and Paul boasts of the churches in Macedonia, that they were willing to give according to all their ability, and even above their ability, 2 Cor. 8:3, 4. This astonishing giving Paul attributes to the grace of God, v. 1. He that would make his heart rightly willing to give, let him read diligently and prayerfully to God the eighth and ninth chapters of the second Epistle to the Corinthians. J. T. M.

Domestic.

JEsu's circumcision our comfort in the new year. Luther not only preached in large churches and cathedrals, but also preached the Gospel in simple, plain language to his own people in the comfort of their own homes. In one of these sermons on the Gospel on New Year's Day he remarks: "So we are to learn both, that we at the same time finely rhyme together the name and the work of today's feast. The little child JEsu lets himself be circumcised like another child. Why should he? Because he is without sin and does not need to be circumcised to become a child of God, for he is already one. But it is because he is to be called Jesus and to be a Savior, who is to help against sin and evil conscience, against death and all misfortune that comes from sin. For this cause he is circumcised, and hath given himself under the law, that he should leave nothing undone, which God hath ever commanded man to do: that, when we see our uncircumcised hearts, and the abominable disobedience that is in us, we may not therefore despair, but cleave unto Christ, saying, I am alas a great sinner, and have not done the will of my God: but therefore will I not despair of God and of his grace. For what I have not done, that Christ hath done for me; whom the law cannot accuse of not having done the least thing. Therefore let the law leave me alone; let it neither condemn nor accuse me. For I am not alone; Christ is with me; to him I cleave, who hath paid dearly for my sin, and hath given me my innocence and my righteousness. In spite of the law and the devil, that they should harm me! So let the circumcision of Christ and his name be used. . . . May God, the Father of all comfort and mercy, increase such faith and confidence in us daily, and keep us forever through his Son, Jesus Christ our Savior. Amen." (XIII, 120 f.)

May the precious blood of Jesus always be our consolation! J. T. M.

What other Lutheran synods are raising. At the recent meeting of the United Lutheran Church in Richmond, Va. a budget of H4,400,000 was adopted for the two years 1928 and 1929, although a number of the delegates had expressed themselves in favor of a reduction of the sum. Of the sum budgeted, thirty per cent is to be used for foreign missions, thirty-eight per cent for traveling preaching, five per cent for home missions, eleven per cent for the benevolence fund, about ten per cent for the Board of Education, P11,000 for the American Bible Society, P50,600 for the National Lutheran Council, and P176,000 for synodical expenses. During the past two years H3, 554, 197. 17 has been collected by the treasurer of the United Lutheran Church, which, with the exception of ^95, 954.04, has been applied to expenses of the synodical leadership, missions, and other church purposes.

Like other church communities, we must get used to counting our church and mission expenses by the millions. Not only is the work of the Lord growing from year to year, but the price increases are increasing more and more, so that the dollar of 1920 is now worth only 35 cents as far as food is concerned, and 65 cents as far as other necessary articles of purchase are concerned. Our Saviour's work must not stand still.

J. T. M.

Support of aged preachers in the United Lutheran Church. At its meeting in Richmond, the United Lutheran Church also discussed the plan to raise a sufficient sum to support aged, needy preachers. The Board had asked for three million dollars, but had to admit that the interest on such a sum would not be sufficient to meet even the most urgent needs. Already last year the support money that had to be paid out amounted to more than P150,000. Then the very lay delegates advocated an increase of the desired sum, and it was finally decided that an attempt should be made to raise four million for this fund. "This is highly gratifying," remarks the "Lutheran Herald," from which we have taken this report; "for the extremely scanty provision for the old pastors who have become incapable of service, and who, after long and costly preparation, have served the congregations for decades on small salaries, and often under great privations, and have consumed their strength in the process, does not do credit to the church. Other church bodies do far more for their aged pastors, and even many business associations, reputed to be heartless, give their employees a sufficient pension after a certain period of service."

We share this because it shows the mood in other church communities against their old ministers of the Word. The collection of our laity for a similar fund is to be continued. This is very gratifying and proves that the longer the work of our preachers, teachers, and missionaries goes on, the more it is appreciated in our circles.

J.T.M.

Luther's statue in the Episcopal Church. In the great cathedral of the Episcopal Church in New York there is also a statue of D. Martin Luther. Small chapels have been built around part of the nave, in which devotions are held every Sunday in various languages. In one of them there are also German services. In this chapel, however, Luther's statue is not to be found, but in another, which bears the name St. Ansgar's Chapel, where the great reformer is to be found among the four figures that adorn the altar. On one side stands Gustav Adolf, the great champion of the Lutherans in the Thirty Years' War; opposite him, with the open Bible in his hand, stands Luther, as it were pointing the visitors to the chapel to God's Word. Every year a special service is held in this chapel in memory of the so-called apostle of the Scandinavians, St. Ansgar (f 865). Whether the Reformation feast is also celebrated in this chapel is not mentioned in the report we have.

In any case, Luther would not have felt at home in the great Episcopalian cathedral built with begged money from all sorts of people. The English Church did not appreciate Luther's preaching, but went its own way soon after the Reformation, embracing Reformed heresies and gradually allowing itself to be contaminated by the poison of Unionism. Today this fellowship is neither cold nor warm.

J. T. M.

Puritan aspirations. When, during the heady days of the World War, an amendment to the Constitution forbade the manufacture of and trade in spirituous beverages, many fanatics in our country believed that a new era had at last dawned, that evil had been done away with. But they were deceived. Murder and robbery, adultery and fornication, hatred and envy remained in the world, while the terrible transgressions of the new law now caused all the more harm.

Now they want to further improve mankind through new laws. The militant fanatics are already armed with new bills, and as soon as the opportunity presents itself they will probably be submitted. They demand a complete ban on tobacco, the abolition of Sunday sports and Sunday concerts and entertainments, of Sunday newspapers, of Sunday pictures, the closing of all places of sale and severe restrictions on Sunday hooping, stricter laws on marriage and divorce, and finally uniform judgment or condemnation of moral offences. These are intended to prevent people from desecrating the "Sabbath" and devaluing the moral law.

The whole current emanates from the Reformed, who have an entirely wrong view of the Sabbath and Sunday and mix and confuse church and state like law and gospel. Verily, this is not the way to improve our people!

J.T.M.

Fear of death. About the fear that people have of death, a doctor says: "Every twenty-four hours, that is, every day, about 100,000 people die, and the vast majority of people have a terrible fear of death. This fear is due to the fact that they have an entirely wrong idea of the hour of death, imagining it to be extremely painful. But the opposite is true; death is painless in most cases, and more than sixty per cent of the dying are unconscious at the hour of death. However, the hour of death has not been sufficiently researched, which should definitely be done. Dr. MacDonald, an eminent physician and psychologist in Washington, has lately used his influence to have the interest of physicians turned to thanatology, that is, to the study of death. He hopes that by a thorough study of the hour of death it will be possible to present it as an entirely painless and pleasant natural process. This must then be made known to the people, so that they may be freed from the fear of death."

The great psychologist MacDonald will not be able to free people from the fear of death, even if he should explain that death is a "pleasant natural prozeß". The fear of death is due to the fact that man is a sinner and has an evil conscience. Therefore the Scripture says that men must "be servants through fear of death all the days of their life," Heb. 2:15. If the fear of death is to be taken away, the evil conscience must first be removed. But no man can deliver us from this; Christ our Saviour must do it. Old Simeon in the temple was a better psychologist than Doctor MacDonald in Washington. He summed up the whole gospel in the words, "Lord, now let thy servant depart in peace, as thou hast said; for mine eyes have seen thy Saviour," Luk 2:29, 30. He that dies thus dies without fear of death.

J.T.M.

Abroad.

The housing shortage in Germany. We have taken the following information from German newspapers. They really paint a picture of the times that is probably unique.

The "Municipal Housing Office of Waldenburg in Silesia" has issued the following announcement: "Although we have already repeatedly warned marriage seekers to get married before they have a flat, we would like to draw your attention to the fact that, according to the current state of the housing market, the allocation of a family flat to you will probably not be possible for about eight to ten years. We would therefore like to ask you today not to blame the housing office if your living conditions should one day become untenable. We have, at any rate, made you aware in good time of the difficulties you face in regard to housing as a result of your marriage." The "Allgemeine Ev.-Luth. Kirchenzeitung" remarks on this: "This decision, which is apparently schematically produced and duplicated, was received by a clerk of almost thirty years who was called to Waldenburg and, referring to his engagement of many years, asked for the assignment of an apartment, albeit a very modest one. While in France they urge people to marry and offer bonuses for the number of children they have in order to prevent depopulation, in Germany they issue official warnings against marriage, and indeed must issue warnings because of the housing shortage. And the government calmly watches the collapsing depopulation instead of spending millions and billions on housing construction."

The same paper says in another number: "In the case of younger employees, food worries are joined by another hardship: the impossibility of marriage, especially in the years when the inclination to enter into marriage tends to be strongest. And whoever nevertheless dares to chain another human life to his own uncertain fate, for him in the vast majority of cases still another hardship arises: the housing shortage, almost the most terrible of all, which does not permit innumerable young married couples to found their own home, the indispensable condition for a healthy family life. The living space for the German people has become too narrow; to this one basic fact the distress, in whatever manifestation it may appear, can be traced."

At the autumn conference of the Protestant Social Congress in Frankfurt an der Oder, chaired by the President of the Reich Court, Dr. Simons, the well-known leader of the German land reform, D. Dr. Adolf Damaschke, spoke about the "mental housing shortage". Germany at present lacks 1,159,000 dwellings. Taverns and liquor bars have become the hostel for the homeless. This must lead to catastrophes if it is not possible to create a home again for the industrial worker who has been worn down by the influences of the modern economy. The reconstruction of the economy requires the training of workers who, after the monotony of their occupation, can prepare themselves for new work in a dignified home. Germany's future depends on whether our dying nation becomes a nation of children again.

L. F.

Truth from a British Mouth. The Christian Messenger recently reported: "At present in Toronto, Can. is the preacher of the famous City Temple in London, Dr. Frederick Norwood. In an address to a large congregation he declared that during the great world war the English had poisoned more people and murdered more women and children by air raids on unfortified cities than the Germans ever did. This statement was met with excited protests, and it was later suggested that the newspapers should not publish the preacher's words. To this Dr. Norwood replied: 'I prefer that the press should publish my words; let us look the facts in the eye. If my hearers do not yet know that

I've spoken the truth, I'm sorry/ Or. Norwood has been pastor of the City Temple! since 1919. During the war he served as chaplain to the Australian troops with your rank of captain. Few London papers have had the courage to publish this telegram from Toronto, which has gone to the whole press."

I)r. Norwood is right in wanting his report printed in the public press, If the report is a lie, the truth will come out soon enough; but if the report is true, the world should know the facts.

I.T.M.

World Congress of Freemasons. Some time ago a World Congress of Freemasonry was held at Belgrade, the capital of Iugoslavia, to which about forty "Brethren" of the highest degrees, representing the Lodges of all countries, had assembled; public meetings were held in a hall of the Royal University; but the principal affairs of the Congress were discussed in secret sessions, of which nothing was made known. The public speeches moved in the thoughts of brotherhood of nations and world peace, and to illustrate these the Master of the French Lodge exchanged kisses and embraces with the German representatives. It was repeatedly emphasized that the term "Fatherland" was obsolete and should be replaced by the word "World Fatherland." It was noted with particular pleasure that the present League of Nations consisted "almost exclusively" of "brothers", that is, Freemasons, who understood well that "nationalism" (loyalty to the fatherland) had long since outlived its usefulness.

On its religious position, the Congress judged that Freemasonry was not "opposed to religion in general," but that it would always fight those religions and their ministers who demand that the "doctrines long since rejected by science" be believed. What this means is clear to every Christian: Freemasonry fights all churches and pastors who, on the basis of Scripture, teach the Holy Trinity, the Deity of Christ, the divine inspiration of the Holy Scriptures, the blessedness of a poor sinner by grace alone through faith in Christ, the miracles of JESUS, etc. The Order only allows a "doctrine" that is not true of all religions. The Order rightly admits only a bland common religion, in other words, crass paganism, the doctrine of salvation by good works, which is condemned in the Word of God. According to its own confession, therefore, Freemasonry is an enemy of the Gospel and of our Saviour Jesus Christ.

F. T. M.

Sorcery in Turkey. The "Christian Ambassador" reports: "The Orient is the ancient home of sorcery and miracle-working, but in our days a bitter struggle is being waged against it in the Orient, while in Europe and America it is being eradicated. ...where it once flourished at the court of the sultans... But with the last sultan the glory of the court astrologers (astrologers who are often sorcerers) went to pieces. The office of court astrologer was abolished, and his last representative was dismissed without pension, so that he became breadless with his pupils and colleagues." It is also remarked that the "priests and dervishes" (monks), who have been ousted from their positions by the republican government, still frequently indulge in the black art among the people, because they will not desist from achieving by sorcery and astrology what is denied to their natural power and ordinary knowledge.

Against sorcery, stargazing and other satanic perfidy

there is only one means, namely the Word of God. Where this is diligently practiced, the black art, to which Spiritism also belongs, must fall. We must not simply call these things fool's work and pass them by in derision. For behind it, too, is the evil enemy of God and man, who is bent on corrupting "mankind.

J. T. M.

How to keep it in one of our large congregations with the congregational meetings.

One of our pastors, who works in a large congregation, remarked in a letter that, as a result of a new arrangement, the attendance at the congregational meetings had improved considerably. Since the attendance of these meetings in more than one congregation leaves much to be desired, we inquired of him how they were doing about it and what arrangements they had made. In addition to our general interest in the life of the congregation, we also had the idea of communicating to other congregations, through the "Lutheran," an institution that has proven its worth, for their benefit and piety. The pastor now writes us the following:

"But to answer your question. In our congregation, as in most of the congregations, the attendance at the congregational meetings became weaker and weaker. Both of us pastors spoke serious and encouraging words in the meetings, urging us to prove our faithfulness in this matter. This helped for a while, but all too soon the newly awakened zeal fell asleep again. Then we thought we had to resort to a more drastic means, for old Adam has little feeling for a gentle touch. But before we came out with our plan, I preached a sermon on the usefulness of church meetings, and the godly duty of every voting member to attend them faithfully. When the ground was thus prepared, we proposed to the church a better control of the attendance at the church meetings. We showed her that control was needed in this matter also. Here no one should ask, "Shall I be my brother's keeper?" We should, of course, be our brothers' keepers in this matter, too, and take care that every member who is able to vote demonstrates the right kind of faithfulness in this matter as well. Our congregation has always recognized this, and from the earliest times of its existence it has kept the order that the names of the members able to vote should be read out at every meeting, so that the members in default might be admonished. But the congregation grew from year to year, and even when I first came here more than twenty years ago, in many a meeting the suggestion was made at the very outset that the names should not be read. Such a proposal always passed with a large majority, for the reading of the names took about twenty minutes, considering the size of the congregation. But it is obvious that the reading of the names, if it is not done regularly, loses the actual purpose of exercising control. One might have been a faithful visitor to the meetings, but just when the names were read, he was prevented from coming and stood there as an unfaithful person in this respect.

"We therefore proposed to the congregation another system of control. And when the congregation had first come to the conviction that we should also, as regards attendance at the church meetings, watch over our brethren and be their guardians, then they also fell in with the new plan with great

8. Ferdinand C. G. Schumm entered a hospital at Pittsburgh, Pa. on the 17th of November, to the joy of his Lord, after but a short illness. He passed away after committing himself into the faithful hands of his Savior with the words of the 23rd and 130th Psalms read to him by the undersigned. He was born January 28, 1864, at Schumm, O. He received his education at our Fort Wayne Institution and at our St. Louis Seminary, from which he entered the ministry in 1889. He served the following parishes: Worcester and Webster, Mass, Bayonne, N. I., and Redeemer Church in the city of New York. It was a severe trial to him when this his last congregation, early in this year, found itself in need of selling its congregational property and disbanding, owing to removal of its members and the changed character of the neighborhood. He therefore followed a calling to Oakmont, Pa. where he was introduced the previous August. After only three months' work there, the Lord of the Church gave him leave of absence.

Schumm was a faithful servant of the Lord, a true shepherd, honored and loved by his members. He also served the English District of our Synode for many years as a member of the Mission Commission and as Visitor, in the latter office until his departure from New York. At his funeral at Oakmont, 8 W Dale preached; at the funeral service at his former church in New York, 8 F W Weidmann, and 8 F Jena spoke as representative of the English District. 8 M Walker officiated at the graveside in Woodlawn Cemetery. Blessed leaves his widow, two daughters and three sons; one of the sons is in the preaching ministry.

H. P. Eckhardt.

The Battle of the Bible with the "Bibles." By *William, Dallmann, D. D.* Concordia Publishing House, St. Louis, Mo. 66 pages 8/2X7, bound in cloth with gilt title. Price: 60 Ets.

This is a small, instructive book for those who want to learn something about the other religions of the world. Hinduism, Buddhism, Confucianism, Spiritism, Mormonism, Russellism and other "isms", twenty-two in all, are briefly treated in this book. According to the title, it is always stated what these other, false religions have for "holy books" or "Bibles" as against the one true holy Bnch, the Bible in the true sense of the word, the holy book of Christianity, the infallible Word inspired by God Himself.

L. F.

Jenny Lind. A Cecilia of the Evangelical Church. By E. A. Willens. Published by E. Bertelsmann, Gütersloh. 241 pages 5s/s X8, bound in cloth with spine and cover. Price: K. 4.

Many years ago I read this beautiful account of the famous Swedish singer. Jenny Lind was not only, according to the unanimous judgment of her contemporaries, a singing greatness without equal, probably the greatest singer who ever existed, but, what is more, a resolute, living and humble Christian in confession, in sanctification, in works of mercy, and also kept herself unsullied by the world in her career, which was not without danger. I). C. A. Willens, a theologian and writer, already deceased, but well known in wider circles at the time, has described all this here in a very attractive manner for lovers of song and music. The book has gone through three German and three French editions, has delighted many, and is always in demand. It presupposes more skilful readers, contains also some remarks which I do not subscribe to.

L. F.

News about the community chronicle.

Introductions.

Inducted on behalf of the respective District Presidents were: Pastors:

On Sund. Sexagesimä 1926: 8. M. L. H e e r b o t h as assistant pastor of St. Johannisgemeinde zu Alma, Kauf., from 8. C. F. Lehenbauer.

On the 25th of Sonnt, n. Trin: 8. H. G a m b e r at Bethlehem parish, St. Paul, Minn. by 8. F. J. Seltz.

On the 1st Sunday, Adv.: 8. A. I . Weaver of Trinity church at Willoughby, O., of 8. M. Ilse Sr.

On the 2nd Sunday of Adv.: 8. H. A. Müllerindergemeinde zu Meade, Kans., by 8 . G. V. Weber. -8 . E. O ua stinder congreg.

to Rolla, N. Dak., by 8. G. Röhrs.

On 3 Sonnt, d. Adv: 8. T. C. Appell and Teacher W. Kraft as professors at River Forest, Ill, by 8. Bro. Brunn. - 8. John Henry Miller in the Immanuel church at Eharlottesville, Va. by 8. H. E. Plehn. - 8. A. F. I m m in the parish at Lenzburg, Ill, assisted by 88th G. Harre and J. Müller, by 8th Th. Dautenhahn.

On the 4th of Sonnt, d. Adv: 8. F. A. Brewer at St. John's parish, Osage, Iowa, by 8. W. Leckband.

Eight. Teacher:

On 14 Sonnt, n. Trin. 1926: teacher P. J. Sandor in the congregation at Mishawala, Ind. of 8. A. A. Fennor.

On the 15th of Sonnt, n. Trin.: teacher W m. Roth at St. John's Parish, Alma, Kans. by 8. E. F. Lchenbaucr.

On the 2nd of Sonnt, d. Adv: teacher H. F. Danker in the Immanucls church at Klinger, Iowa, from 8. L. Pocket."

On the 4th of Sonnt, d. Adv: teacher T. E. H. Eickemeyer in the parish at Steceleville, Ill, by 8th R. G. Bernahl.

Groundbreaking.

On 2 Sonnt, d. Adv. 1926, the mission congregation at Ridge Wood (Cleveland), O. (8th M. Ilse son.), laid the cornerstone of their new church.

Initiations.

Dedicated to the service of God were:

Churches: October 31, 1926: Oraco Church at Three Forks, Mont. (8th J. F. Potratz". - On the 24th Sunday, n. Trin.: St. Paulus parish at W e st Frankfort, Ill (8th C. L. Nutz). - On the 1st Sunday, d. Adv: The congregation at Glenview, Ill. (8. A. H. Werfelmann." Preacher: Dir. W. C. Kohn, 88th E. Werfelmann, C. Bünger. - The mission church at Euclid, O. (Shore-Haven; 8. M. Ilse, Sr.). - On the 2nd Sunday, the Adv: St. Matthew's church at Ernestville, Mo. (8th J. C. VietS". Preachers: E. Runge, M. Senne, Dir. O. Krüger. - On the 3rd Sunday, the Adv. St. Peter's congregation at Petersburg, Mich. (8th O. Lübke). Preachers: W. Lußky, G. Blievernicht, C. Tankworth. - Trinity congregation at Davenport, Iowa (8th H. Harms). - On the 4th of Sonnt, d. Adv: Christ Church at Hartford, Conn. (8th J. Kavasch). Preachers: President H. Birkner, Prof. D. H. Feth, 8th A. Brunn.

New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Sermons of D. Martin Luther. Based on transcripts by Georg Röer and Anton Lauterbach, edited by Georg Buchwald. Second volume. Printed and published by C. Bertelsmann, Gütersloh. 667 pages 6-X9-, bound in cloth with cover and spine title. Price: 15. 40. to be obtained through the Concordia Publishing House, St. Louis, Mo.

To our great joy the second volume of these splendid sermons of Luther has now appeared. We have reviewed the first volume at length and can refer back to that review and recommendation. This second volume contains the sermons from October 16, 1530 to April 14, 1532. It is thanks to the support of the Notgemeinschaft der deutschen Wissenschaft that the second volume could also be published. It is now accompanied by a subject index for both volumes and an index of the sermon texts treated. Instead of our own recommendation, we share the words which a simple church member in Nebraska addressed to Prof. D. Reu of the Iowa Synod, and which he published in the "Kirchenblatt." This man wrote the following words concerning the first volume, "Please, permit me to address a few lines to you in regard to D. Martin Luther's sermons from the year 1528 to 1530. I have ordered and received this book through our pastor. These sermons are really beautiful. I can't get enough of reading them. I often miss my work to read another sermon. I would recommend these sermons to every Christian. This book should not be missing in any Christian's home. I would like to ask you to publish an article in the 'Kirchenblatt' about these sermons, so that more people will want to order them."

L. F.

Outlines for Catecheses and The Technique of Questioning. By H. B. Fehner, M. A., Concordia Teachers' College, Seward, Nebr.

Concordia Publishing House, St. Louis, Mo. 180 pages 5-X8-, bound in cloth with spine and cover titles. Price: tzi. 25.

A valuable aid in teaching catechism for the young schoolmaster and school-keeping pastor, but will also serve the older teacher well. In 99 drafts our whole synodal Catechism is treated. And then follows a shorter, second part, a guide to proper questioning in the classroom. The whole work has grown out of the author's activity as superintendent of the training school at our school teachers' seminary in Seward, Nebr. and everywhere shows the practiced, experienced schoolman.

L. F.

case to work on the basis of profit sharing. You did not want this to be stipulated in the contract, but said that you wanted to leave it to me and trust me to act honestly and sincerely. Now I know that you have calculated 86,000 pesos for the entire construction, including the furnishings. That is all I will take from you." With that, he unceremoniously crossed out 1,941 pesos from the bill and said, "Pastor, that shall be your share of the net profit!" That we went home with grateful hearts to our God, needs no further saying! Now there is enough money left to pave the streets.

We now have a little church that we have desired and asked for for ten years; and God grant that the Lutheran Church may now become quite well known in this gigantic city, which was not possible before! Three newspapers have literally published the articles about our doctrinal position that were written and sent to them before the dedication: a Spanish newspaper that also published the picture of the church and the picture of the pastor (at the special request of the newspaper), an English newspaper that also published the picture of the church, and the one German newspaper that had always rejected us until now. This one even now brings our church news every week.

So on October 10th the solemn inauguration took place. While we usually had 10 to 18 listeners, we counted over 90 on this day and in the Spanish service in the evening again over 40; on the following Sunday also again over 40. The local pastor himself performed the dedication and also held the sermon, because he did not have the money to have a festive sermon come. Based on Matth. 28, 18-20, the sermon dealt with "The commission which the church has in this world to lead sinners to Christ", the Spanish sermon: "The justification of the sinner before God according to your gospel." Many who had usually turned us away with pity and almost a sneer when we invited them to a private house to worship had tuned in and promised to come again.

We would also like to draw the attention of our Christians in North America to our little church, because it happens again and again that people from our congregations come to Buenos Aires, but in the rarest cases they find their way to the Lutheran service. Our church is located in the Belgrano district, on the corner of Forest and Echeverria streets.

May the faithful God now richly bless the work in Buenos Aires! We ask all those in our Synod who love God's kingdom to intercede for us.

Whoever now has a gift for this church building, let it reach our Commission for Inner Mission in South America in Chicago, which has committed itself to the sum spent. We know and acknowledge that it is no small matter for these brethren to finance such a thing; and yet it was the only way out, should our missionary work really spread here. And it should; that was what the missionary was called to do, that was what the heavy expenses for the mission had been made for all these years. To be sure, even one soul is worth more than all the goods of the earth; but if by one expenditure we can bring many under the sound of the Word, it is all the more gratifying. That, by God's grace, will become more and more the case here. A little church invites all the week; before a private house most people, especially here, have a shyness. A little church is a public place of meeting; for a private house people think they need a special introduction.

A. T. Kramer,

Don our schools and educational institutions.

Our Springfield seminar.

A twenty-year-old churchless youth comes in contact with one of our pastors. He comes to know his Savior. He is baptized. He publicly confesses the Lutheran faith. Now he makes up his mind: "What I have learned, I will preach to others." A young Lutheran listens devoutly to a mission festival sermon. The preacher describes the lack of pastors and addresses the question to his listeners, "Whom shall I send? Who will be our messenger?" And behold, the young man who has good employment, who looks forward to a promising earthly future answers with Isaiah, "Here am I; send me!" Isa. 6:8. But where fill



A look inside a Springfield Seminary dorm room, crowded - unclean air - fire trap.

How will these young men get the education they need? It is obvious that because of their advanced age they can no longer attend one of our colleges or the theoretical course in St. Louis. It is the task of our "practical" seminary in Springfield to take care of those who, between the ages of seventeen and twenty-five, have decided to serve the Lord as preachers.

This unique institution is intimately connected with the origin and development of our synod. Pastor W. Lôhe, who was moved by Fr. F. Wyneken's description of the spiritual need of the Lutherans in America, decided to found a seminary in Fort Wayne, so that young men could be trained as quickly and thoroughly as possible to assume the office of preacher. In 1846, he sent eleven missionaries to learn under the direction of Dr. W. Sihler what was necessary to meet the crying need of the Lutherans. This was the beginning of the practical seminary. At its foundation in 1847 our Synod also took over

immediately located this institution next to the theoretical institution, then still in Perry Co, Mo. so that the two seminaries were allowed to serve the Synod continuously. For a time the two seminaries were also connected at St. Louis. Lack of room, however, and other reasons induced the Synod in 1874 to purchase the buildings of the Illinois State University at Springfield, Ill. for \$6, 500, and to remove the practical Seminary thither. Under the direction of Blessed Prof. A. Craemer, who was president of the institution for forty-one years, this school of prophecy developed in a godly manner, and during the eighty years of its existence was permitted to send forth to the 1, 649 messengers of peace. In this school year there are 200 students at the institution, while about 40 vicars are serving as substitutes. Although the majority of the students are from our synod,

erected. (The farm building was erected a few years ago by the Central and Southern Illinois municipalities). In 1884 a wooden building was erected to serve provisionally for three years, but still contains, after more than forty-two years, four teaching rooms, the reading room and the faculty room. The venerable "Coffee Mill," a brick building erected in 1854, at the dedication of which Abraham Lincoln officiated, still serves as a residence for 75 students. The living conditions are so miserable that words and pictures cannot describe the situation. Visitors to our institution are surprised that students want to study under such conditions.

But these grievances are now to be remedied. When the approved administration building will be built, then



Professors and students of our seminary in Springfield.

In the middle of the bottom row Praeses H. A. Klein, to his left D. L. Wessel, assistant teacher W. Buszin, Prof. R. Neitzel, to the right Professors F. Wenger, W. H. Behrens, F. E. Mayer, O. Kretzmann.

there are quite a number from the Wisconsin Synod and from the Slovak Synod; and among them are Finns, Poles, Latvians, Italians, Norwegians, a native of Portoriko, etc.

It was felt in some quarters that the Springfield Seminary should in time pass away, as the need which led to the establishment of the institution was no longer present. But as long as our Synod is mindful of its missionary duty, there will hardly be an abundance of pastors. Further, without Springfield Seminary, many splendid forces would have been and still be lost to our Synod. Therefore, last year the Synod voted with great joy not only to continue this institution, but to make the necessary appropriations so that the work here may be beneficially carried on. The Synod has not had any buildings here since 1893.

the professors will be able to teach in proper classrooms. The Synod will also see to it that the students can live in a new residential building in such a way that 100 young men no longer have to sleep in a narrow attic room in which a few small windows are constantly open, so that at least some of the fresh air that is so necessary can penetrate into the dormitory.

If you, my dear reader, would visit our institution, you would certainly be surprised that our students study with joy under such conditions. Remember our students in your prayers and this institution with your gifts! May the example of many of our students, who have given up a promising earthly career to serve the Lord, encourage you and make you willing to contribute abundantly to the building up of the Kingdom of God!

F. E. Mayer.

As we humbly and fervently thank our God for all the rich blessings he has poured out upon our Negro mission during this half century, we ask him at the same time to remain with our missionaries in the future and to bless the work of their hands for the salvation of many children of Ham, for whom Christ also died.

O Lord JEsu, who once gave your blood
Poured for the benefit of all the world
And also the Negroes' burden of sin on thy cross have borne: O give by
our messengers' mouth thy great salvation to them also, And by thy
word make them free from their slavery to sin!

C. F. Drewes, Director of Missions.

To the ecclesiastical chronicle.

From our Synod.

Midwest Teachers' Association met from June 21 to 23 at our teacher's college at Seward, Nebr. They were blessed days. Teacher Mueller, the chairman of the conference, opened it with a short address. Then the work was lively and fresh, and with such zeal that the sessions had to be extended three times. The following papers were read and discussed:

The Prayer of the Teacher: Jung. How to Attain and Retain Cooperation between Teacher and Pupil: Hopmann. Our Conference: Wolf. The Temptations of the Teacher: a. from the Devil, b. from the World, o. from His Own Flesh: Bloch, **The Teacher's Tact: Marty**. The Solid South: Prof. Fehner. Practical Suggestions: Prof. König. Christian Education: Prof. Schülke. Teaching of Religion: Greinke.

Although the Midwest Teachers' Association has been in existence for only a few years, it has grown in a few years into a body attended this year by 85 teachers, 9 professors, 9 students, 4 pastors, and 13 laymen, making a total of 120 persons.

Most of the participants found accommodation and food at the seminar. How Mr. and Mrs. Bartel managed to feed the guests so well for a dollar a day per person is a mystery to us.

It should not be forgotten that Prof. Haase, Prof. Stelzer and teacher Gundermann delighted us with short organ recitals at the beginning of the sessions. Since they are all masters on the organ, and since they had the new three-manual organ at their disposal - it costs close to \$9,000 - with its thirty sounding stops, it can be said that we got to hear very beautiful music.

God bless our Midwest Teachers' Association and keep it growing and growing!
Fr. E. Frese.

Domestic.

Missionary zeal. As long as there are Christians, there will be no lack of missionary zeal. According to a report published in the "Messenger of Peace," no less than twelve hundred persons were deputized for missionary service in heathen countries during the month of June. This number is greater than ever before. The number of men is as great as that of women, which is mostly explained by the fact that many married couples have enlisted for the missionary service, and that, while the teaching profession attracts many women, the men are especially in the

medical mission find opportunity to place their gifts and powers at the service. The missionaries of the Roman Church, who have manifested great zeal for the heathen mission during the last ten years, are included in the above number. The authorities report that the zeal of the church members in giving to the work of the church is not diminishing.

Twelve hundred missionaries distributed among about fifty million members of the various churches in our country makes about one for every 42,000 Christians. This is still very small. If the missionary receives an annual salary of about H2,000, each person does not even have to give five cents. Surely such a benefit is not very great. J. T. M.

Children's Giving. There are churches in our country, especially the Episcopal and Methodist churches, which for many years have made a special effort to encourage children to give for the kingdom of God. The Episcopal Church recently celebrated the fiftieth anniversary of the introduction of the Passion collection boxes. On this occasion, the children of their congregations collected P546, 642 for missions. Much of this money was earned by the children themselves because they wanted to sacrifice from their own.

The Methodists hold a special collection among the children on their Children's Day, but adults also contribute. It amounts to about P250,000 annually and goes to a bond fund for poor students, which has now grown to about P4, 400,000. From the fund, students of their higher learning institutions can get bonds. In the past, only those preparing for the preaching ministry were helped, but now the money is also given to those who have decided to pursue another profession.

It is right that children should also be encouraged to give diligently, for not only do they share in the blessings of the gospel, but giving also gives them great joy. They are for the most part "cheerful givers," and a cheerful giver God loves.
J. T. M.

Perjury. As the world in general despises God's word and makes a mockery of it, so it takes it very lightly with the taking of oaths, not only in ordinary life, where one has to hear it every day how one swears falsely in God's name, but also in court, which has the right and duty to demand an oath under certain circumstances. The Catholic paper *Commonweal* rightly calls attention to the way in which thousands of our fellow-citizens are daily perjured. Persons are sworn in without realizing what it means to swear a solemn oath. The words of the oath are mumbled so that often no one understands them, at the most only the last words: "So help me God." No wonder that recently a judge of our country declared that if all perjurers were removed from the courts, there would be no one left to hold court. This statement may be somewhat exaggerated, but it shows how bad things are in this respect in our country.

Now, indeed, we cannot make the world better; but Christians ought to have their consciences sharpened. God does not want his holy name abused. "Thou shalt not take the name of the LORD thy God in vain: for the LORD will not suffer him to go unpunished that taketh his name in vain," Ex. 20:7. Compare also what the LORD says Matt. 5:33-37.
J.T.M.

The Swedenborgians. This rationalistic-unitarian sect, which has abandoned all articles of the Christian faith, lets little be heard of it, but is not yet dying out even in our country. As reported in the "Messenger of Peace," a large Swedenborgian colony is now

The following officers were elected: P. F. W. Herzberger, honorary Praeses (for life); Ph. Wambsganß, Praeses; K. J. H. Witte, first vice-president; P. E. Dümmling, second vice-president; P. H. F. Wind, secretary; Mr. Aug. Freese, treasurer; K. M. Jlse, statistician.

The delegates and guests were fed and entertained free of charge. The various women's aid societies of the St. Louis parishes took turns in providing communal lunches and dinners in Redeemer Hall. On the last afternoon, under the direction of P. A. P. Feddersen, an automobile tour of the city of St. Louis took place, affording the delegates and guests an opportunity, besides seeing the sights of the city of St. Louis, to examine the various Lutheran institutions. In the evening of the same day the Women's Missionary Association had given a special banquet in honor of the conference and to celebrate the 25th anniversary of the association.

This year, God willing, the Benevolent Conference will meet in Cleveland, O.

"But now abideth faith, hope, love, these three; but love is the greatest of these," 1 Cor. 18:13.

Artur W. Koehler.

To the ecclesiastical chronicle.

From our Synod.

For reassurance. For the reassurance of dear relatives and the many friends of our missionaries in China, I publish a cable message posted at Hankow on January 10. This reads, "All safe and sound!" The dispatch was sent after the recent hostile disturbances and shows that our missionaries and their families have not been directly affected. The missionaries also do not live in the British part of Hankow where the disturbances took place, but quite a considerable distance from it. The news is also to say that all the missionaries, especially those living further inland in China, were safe and sound when the despatch was sent.

For this we want to thank God from the bottom of our hearts. At the same time, let us not cease to ask him to give our dear missionaries a firm heart and to cover them with his strong hand in the future. And finally, we want to call out to our own restless hearts again and again that the Lord, according to His promise, is with our dear missionaries every day, Matth. 28:20. Under His gracious protection they are safer in the midst of turmoil and the tumult of war than if they were here in America without Him.

Friedr. Brand. **Inland.**

The Lutheran Seminary at Gettysburg celebrated its centennial last year. Founded in 1826, this theological institution was at first housed in a modest rented schoolroom, but with enough room for the eight students taught by a single professor. As the Lutherans in this country were then quite poor, Father Dr. Benjamin Kurtz was sent on a collection trip to Europe. He returned in January 1828 with 810,000 and a book collection of 5,000 volumes. In subsequent years, another thousand volumes arrived, as well as significant sums of money over time. During the Civil War, one of the most murderous

Battles around the seminary and left their mark on the institutional buildings. At present the seminary has a property value of 8450,000 and an endowment capital of 8481, 751. In the library there are 40,000 volumes. Seven professors teach about 52 students in the seminary. Connected with the seminary is a college, founded in 1832, which has 47 professors and 649 students. The seminary formerly belonged to the General Synod, which, as is well known, did not hold to the Lutheran Confession, but tolerated unfair doctrines and un-Lutheran practice. At present it belongs to the United Lutheran Church, which is thoroughly Unionistic.

J. T. M.

Charity worthy of imitation. A man died recently in Oklahoma, whose name was well mentioned in the newspapers, but whose services were not sufficiently appreciated. About twenty years ago a man settled in Tulsa, Okla., Wisconsin, who had scarcely more than he then earned. Notwithstanding this, he fed with admirable love the poor orphans he found in that then poor State. God blessed his labors, and when the poor man became wealthy, he purchased a farm of 10,000 acres, on which he placed his legally adopted band of 400 orphans, of whom he had taken charge. Now the institution houses hundreds of children, and shortly before his death, this generous man donated P15,000,000 so that even after his demise, his work may continue. The man who dedicated his life to this labor of love was named Charles Page. May his memory be cherished!

J. T. M.

The woman and the home. A short time ago, some famous professors of our country... Prof. E. Groves of Boston University and Prof. A. J. Todd of Northwestern University, initiated an investigation of the employment of married women outside the home in our country. The investigation showed that forty per cent of the working women in this country are already married. The longer, the more married women, instead of presiding over their homes and devoting themselves to the upbringing of children, are forcing their way into such occupations where they can earn enough to become independent of their husbands. This then means neglect of the home, limitation of the number of children, addiction to pleasure and enjoyment, and finally - divorce. We admit that in some cases it is necessary for married women to be employed outside the home. But these are only exceptional cases. The investigation has shown that in almost all the cases examined the woman works merely because she does not want to be content with little, shies away from work in the home and is relieved of the burden of bringing up children. Woe to a land and people where such conditions break in!

J. T. M.

Huge Sums of Money for Education. According to the latest report of the Board of Education of our country, the United States spends annually on education 81, 820, 743,000. At the present time the expenditure for this purpose is seven times as great as it was twenty years ago; at that time the budget for education amounted to 8214, 950,000. In 1924 the State of California spent on each child 8159. 35, Nevada 8129. 19, Whoming \$106. 23, Nebraska 875.57. Education costs the least in the Southern States of our country; for Texas stands recorded at only 837. 15, Kentucky at 824.02, Alabama at 817. 73, and Arkansas at 815. 85. These small sums are explained by the peculiar conditions of the South, where the negro population is so large.

An overview of these figures proves that our country is concerned about the education of its youth. The world values education and knowledge. And yet, how sin and shame multiply,

Fraud and misfortune, manslaughter and suicide in spite of the good education offered to children in our country! We Christians know that education without Christianity, knowledge without faith, wisdom without the fear of God, will not achieve the desired purpose. J.T.M.

Divorces in our country. The annual increase in the number of divorces in this country is becoming more and more gruesome. No detailed reports are yet available for 1926, but the number of divorces has not decreased, but rather increased. In 1925, 1, 181, 838 marriages were contracted in our country, and 175, 490 divorces took place. For every 6. 7 marriages there is one divorce. On the average, therefore, a marriage in our country lasts hardly seven years. In the years 1900 to 1920, 1, 883, 591 marriages were dissolved in the United States; in the first quarter of this century, 1900 to 1925, 2, 500,000. In these years, therefore, 5,000,000 persons were separated from each other, and, very moderately reckoned, at least 7,000,000 children were affected. There is no other "Christian" country where similar conditions prevail, not even in rotten France. Pagan Japan has far fewer divorces than our country. Have we become a Sodom? J.T.M.

Prof. Haupt Died. Dr. Paul Haupt, the world-renowned professor of Semitic languages and director of the Oriental Seminary of Johns Hopkins University, died recently in Baltimore of pneumonia. The deceased, who was considered one of the foremost teachers of languages in the world, and was famous as a teacher of the Semitic languages in Europe as well as in America, had been a member of the faculty of the university for some forty-four years, and during his lifetime had received numerous honors from all parts of the world. He was born November 25, 1858, at Goerlitz, Silesia, where he also received his early schooling. After earning the degree of Doctor of Philosophy at the University of Leipzig in 1878, he worked at the Universities of Leipzig, Berlin, and Göttingen, but came to America in 1883, where he became Professor of Semitic Languages at Johns Hopkins University.

With him one of the most outstanding scholars of our country has departed from life. Unfortunately, however, he did not place his scholarship in the service of God, but eagerly used it to prove that the Bible was not God's Word, but a human book compiled by many unknown authors. As a representative of "higher criticism," he was an enemy to the truth of the gospel. And yet, how little harm did even he do to the Word of God! He was heard and turned away. J. T. M.

Abroad.

In Strasbourg, the old, well-known, large city in Alsace, a parish office of its own has recently been established by our brethren there. Until now the small congregation there had been served as a branch, but recently Fr. M. Strafen, who comes from our Synod, was introduced there as the first independent pastor. Since he followed a calling to Alsace in 1921, Fr. Strafen has served the congregations in Lembach and Wörth in Lower Alsace and has had his residence in Wörth. It is certainly right and important for the whole church work there that such a large, important city as Strasbourg is occupied. And also Fr. Strafen's previous field could be filled immediately. Father W. von der Leijé, who has joined our brethren, has taken over this field. Altogether there are again four pastors in Alsace, which belongs to France, in addition to the two mentioned, Father Fr. Müller in Heiligenstein and Father A. Kreiß in Schillersdorf.

L. F.

Prussian National Church and Bolkskirche. From Prussia one of our European correspondents sends the following communication to the "Lutheran." He knows the conditions exactly, as he was long a member of the Landeskirche and held a respected position in civic life. He writes:

"The former Prussian regional church now bears the name 'Evangelical Church of the Old Prussian Union'. In its essence it has remained in the main the same. Above all, it has not left its state-political track. King Frederick William III of Prussia had once founded the Union under the influence of foreign policy successes. The two great German confessional churches, the Lutheran and the Reformed, were harnessed together before the state chariot, obeyed the royal driver with few exceptions, and are still in the same harness today, only that the idea has taken the place of the leading person. Before the Revolution it was almost impossible, at least east of the Elbe, that a superintendent who was not 'on the right' should have found his confirmation. 'For throne and for altar' was the order of conditions for candidates who came into question. The Uniate Church was not only a Protestant national church, it was also a Prussian court and garrison church. Its close relations to the ruling house and to the privileged rank of officers raised its external prestige. Unconditional veneration of the monarchy was a keynote at all inaugurations and national festivals. The pulpit orators wore, figuratively speaking, Prussian uniform under the ministerial dress of the pastors. Thus it could not fail that the antagonism between the political direction of the pastors and that of many members of the congregation produced a dislike of the church, even hostility to religion. The departure of 250,000 members from the Protestant Church of Germany in 1919, and of 305,584 in 1920, is not in small part explained by this. Even now the majority of the pastors of the regional churches have not recognized how pernicious it can be when the sermon is interspersed with political exhortations and sentiments, how the people hunger and thirst for the pure Word of God, especially in cloudy times, and how an even merely - external church fellowship with those of other faiths, as the 'Highest Cabinet Order of February 28, 1834' calls the Union, dulls the consciences to the warnings of Scripture. It is true that after the war a counter-movement arose in the face of the movement to leave the church, and was encouraged by the leaders of the church by every means in their power. The Reichsverband der evangelischen Eltern- und Volksbünde has this year far exceeded the number of two million members; at the World Conference in Stockholm the Prussian Regional Church received rich suggestions for 'life and work' [church life and work]. But the main pity, namely that the source of the eternal holy Word of God is being clouded, remains unnoticed. A people's church, as one desires, can only grow up on the pure teaching of the apostles and prophets, free from human wisdom and human power. It is especially regrettable that the German youth is forgetting more and more the reverence for the Word of God. The eagerly awaited Reich School Law will do little to change this."

L. F.

Not to spill the beans. A German teacher (it was not one of those who swear by the Red Catechism of the infidels, but one of the good old fashioned kind) told in school the creation of man. Then a boy cried out, "Teacher, but my father said we are descended from apes!" "Be quiet," said the teacher; "one does not divulge such family secrets." We think so too; he who believes that he is descended from monkeys may do so; but

he keeps it to himself and is ashamed. All Christians know from Scripture that their ancestors were once in the garden of Paradise, Gen. 2 and 3. But he who would by all means seek his ancestors in the zoological garden, may seek them in the zoo. The ancient heathen Greeks were wiser when they said with their poets, "We are of his [divine] generation," Apost. 17, 28.

L. F.

Study and Faith. The assertion that the study of secular sciences must necessarily lead to the rejection of the Christian faith has always been refuted by devout scholars. Thus the famous French scholar Louis Pasteur, world-famous for his successful cure in the treatment of rabies, said shortly before his death, "I have studied much; therefore I have now the faith of a Breton peasant. Had I studied and researched still more, I should now have the childlike pious faith of a peasant of Brittany." The peasants of Brittany, France, are noted for their tenacious adherence to the faith of their fathers. The famous scholar meant to say that the very science with which he had indulged all his life had induced him to persevere firmly in his faith. J. T. M.

An unhappy country. France has at present 11, 696,000 families; of these 1, 830,000 have no children; 3, 268,000 have only one child, 2, 667,000 have two children, and 1, 643,000 have three. Only 2, 176,000 families have more than three children. No wonder that France's population is declining more and more. But if a nation does not want children, it does not deserve the land it possesses. A nation that shies away from doing God's will cannot count on God's blessing. Let our people be warned by the example of France! We, too, are sadly becoming more and more "French" in this piece.

J. T. M.

The Lutheran Church in Russia. Since the reorganization of the Lutheran Church in Russia at the General Synod of last year, which at present numbers nearly two and a half million members, there have been increasing signs of a new religious life among the Lutherans there. The visitation, which took place with the permission of the government, in the congregations whose pastorates have long been vacant, showed what a deep longing for the Gospel is widely alive among the Russian people. Almost everywhere the question of training younger preachers is pressing for a speedy solution. At present there are only seventy-nine Lutheran ordained pastors in office in Russia, while thirty-two pastorates are vacant. May the Lutheran Church now return fully to the Scriptures and the Confession even after the severe visitation! J. T. M.

"Fear not!"

As we entered the new year, we sang the New Year's song in church, which is found in many hymnals: "Praise God, a step towards eternity is once again completed." I could not yet sing along with the first verse from the bottom of my heart, for a quiet melancholy had crept over me in my lonely home, because of the transitoriness of time and all earthly things, and therefore the "Praise to God" was difficult to get off my lips. But I sang myself more and more into the faith-filled song, and I was able to sing the sixth verse with such joy from the heart: "I am glad that nothing can separate me from your love. But I was especially refreshed and strengthened by the stanza: "Go, soul, fresh in faith, and only be undaunted!" As the text of his New Year's

sermon, our pastor had chosen the Savior's word: "O ye of little faith, why are ye so fearful?" Matt. 8:26. He compared our life to the stormy sea and us Christians to the disciples of little faith, who daily in this world full of dangers and afflictions, full of need and suffering, full of errors and confusion, need nothing so much as the admonition and comfort of the Lord: "O ye of little faith, why are ye so fearful?"

When I returned home, I pondered these words in my heart for a long time, and I remembered that I had once read somewhere that the admonition: "Fear not!" is repeated in this or a similar form three hundred and sixty-six times in the Holy Scriptures. So the pastor was right, that we need this admonition every day of the year, even if it is a leap year.

This admonition is found throughout the Scriptures of the Old and New Testaments.

"Fear not!" cries the Lord to Abraham in foreign lands; "I am thy shield, and thy very great reward," Gen. 15:1. "Fear not!" saith he to Jacob, when he is about to emigrate to far Egypt; "I am the God of thy father, and will make thee a great nation there," Gen. 46:3. "Fear not!" saith he by the mouth of his servant Moses to his people Israel; "stand fast, and see what salvation the LORD will do for you," Ex. 14, 13. "Ye shall not fear," saith he by the prophet Jehasiel to the people, when three heathen nations had invaded them; "for ye fight not, but God," 2 Chron. 20, 14. "Fear not!" saith he by the mouth of Isaiah; "I have redeemed thee, thou art mine," Isa. 43, 1, and further, "Fear not, O my servant Jacob, thou upright one whom I have chosen!" Isa. 44, 2. "Fear not!" he cries by Jeremiah's mouth to his people; "for I am with thee, that I may help thee," Jer. 30, 10. And again, "Fear not, Jacob my servant, for I am with thee!" Jer. 46, 28. "Yea, though I walk through the valley of the shadow of death, I will fear no evil," sings the royal psalmist David; "for thou art with me; thy rod and thy staff they comfort me," Ps. 23, 4. And again, "The LORD is my light and my salvation: of whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?" Ps. 27:1. "God is our confidence and strength," sing the children of Korah; "therefore we will not fear, though the world perish," Ps. 46:2, 3.

And now in the New Testament, "Fear not!" announces the Lord's angel to the terrified shepherds; "for unto you is born this day the Saviour," Luk. 2:10. "Fear not," says the Saviour to the afflicted Jairus, "believe only!" Mark. 5, 36. "Fear not them which kill the body, and like not to kill the soul," saith he Matt. 10, 28 to the disciples. "Fear not: for ye are better than many sparrows," Luk. 12, 7, none of whom fall from the housetop without the will of the Father. "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom," Luk 12:32. And so a long series of sayings of the Scriptures might be cited, all of which have the substance, "Fear not." "Let not your hearts be troubled." "Be ye of good courage and of good cheer."

The men and children of God of our dear Evangelical Lutheran Church were also free from fear of the world, its enmity, its dangers and its tribulations. Thus sings our D. Luther:

And if the world were full of devils, And would
even devour us, We fear not so much, We shall
yet succeed.

To the ecclesiastical chronicle.

Domestic.

A beautiful endowment. That there are still Christians who regard themselves not as owners, but only as stewards of God over their temporal goods, is again shown by a gift of H37, 400, which, impelled by the love of Christ, a member of the congregation has presented to our Synod. Mr. Louis Kamper, member of our St. John's congregation at Los Angeles, Cal. served by D. G. H. Smukal, has given during the past six years in quite a few installments the large sum of P37, 400, towards the Synod's church building fund. P22,000 and for the Synod's Provident Fund P16, 400. The proceeds of this vote were to be paid to him during his life and after his departure to his sister Josephine as long as she lived.

On the 13th of November last, the donor of this sum entered into rest with Jesus in the light. His gift will do good until the last day. With the gift for the church building fund, our synod will be able to continue its mission and bring many a dearly bought soul to its salvation. The gift for the pension fund, however, will help to ensure that the aged "veterans of the cross" will have light in the evening and that their widows and orphans can be better cared for.

Good works of the one inspire the other to imitation. After the blessed death of her brother, his sister, Josephine Kämper, declared that she would forego the old-age pension which her brother had intended for her. Thus the entire sum of 37,400, including the earnings, will go to our synod so that it can continue the work of the Lord.

May such occurrences have the effect which the apostle Paul puts in 2 Cor. 9:2, "Your example has provoked many"! L. M.

Church Organs. A committee of the United Lutheran Church complains that in our country organ builders often charge the churches with organs that really belong in the theater. In Germany, in order to eliminate this impropriety, a school has now been opened in which the building of church organs is to be specially taught. In a church an organ belongs that has a full, round and dignified tone, that is, not organs with loud reed stops, excessive tremulation and other dubious arts. The church organ must be such that it inspires the listener to reverent devotion. This should be borne in mind by congregations who are considering the purchase of a new organ. One should also be careful from whom one buys! J. T. M.

The Young Women's Christian Association. This American association, which has become well known throughout the country, and even abroad, recently celebrated the twentieth anniversary of the union of the various associations into one national body. The first association of this kind was formed in this country in 1858. Later the various associations merged into groups, which were finally united in 1906. At present, 987 associations with 60,000 voting members belong to the general federation. Besides religious work, they offer their members a place to live and in the large cities, where they are mostly strongly represented, good food at cheap prices as well as work opportunities. Their expenses during the past year amounted to P24,000,000.

Unfortunately, this association, which does a great deal of good in the earthly sphere and is also mostly made up of very noble middle-class women, has

The church is not held faultlessly in the spiritual sphere. In the first place, it is thoroughly unionistic in spirit, and stands on a confessional ground which recognizes all kinds of church fellowships. The consequence of this is that modern unbelief has eaten into wide circles of this association, so that the truly believing associations within the general association are becoming more and more rare.

It may not, however, be altogether uninteresting to call attention to the annual expenses of this Young Women's Christian Association. These, as stated, amounted last year to P24,000,000. The association has about the number of members of our Synod. Compared with the expenses of such a "Christian association" ours are ridiculously cheap. Therefore, we do not want to complain when our Saviour demands more from us every year for the expansion of his kingdom. J. T. M.

The waning of the home. A few days ago Dr. Gustav Dyer, professor at Vanderbilt University in Nashville, Tenn. said that if we did not change and improve, the American home would have to cease. "The home, which we have hitherto so delighted in, will absolutely fall away. Raising children is an impossibility. True Christian mothers no longer exist. Marriage is no longer looked upon as a beneficial institution, but as an intolerable burden, plunging the young spouse deeper and deeper into debt."

The man, however, has reason to complain. In our country there are innumerable homes which have long ceased to be "homes"; women who are not mothers and do not want to be; families in which neither husband nor wife wants to have children; the divorces which are becoming more and more frequent prove that marriage is a burden to some people. But, dear Professor, go for once where the Gospel is still in force and validity. Enter into faithful Christian circles! Even in Sodom there was still a Lot. J. T. M.

Plans of the Episcopal Church. The Episcopal Church of our country, as reported in the "Messenger of Peace," is seeking to raise and strengthen its prestige among the people by building magnificent cathedrals in the great cities, which will cost vast sums to erect. The cathedral in New York will cost P30,000,000; that in Washington, \$25,000,000. For Philadelphia still more is to be expended; it is calculated, at least \$40,000,000. Seventy-five acres of land have been purchased for this construction, in a suburb where, it is supposed, in fifty to seventy-five years, will be the centre of spiritual and commercial life.

Among the serious, confessional Christians, the Episcopal Church will not raise its prestige by these buildings. It lacks the confession of the pure gospel and the witnessing courage of true Christians. The proper adornment of a church is the pure gospel, the golden lampstand of the Word of God. Where this ornament is lacking, all other ornament is but an abomination in God's sight. J. T. M.

North American Indians and the Flood. Even among the Indian tribes of North America there is a legend that recalls the biblical story of the Flood. Of course, it differs in important respects from the account given in writing in the Bible. The *Pathfinder* writes about this: "A ancient legend tells the Indians how their 'Noah' was saved when the earth was destroyed. His name was 'Wisakw' and he was descended from the earth, but soon became a powerful ruler. The evil spirits, however, soon became jealous of Wisakw because of his great power and wisdom and destroyed the earth. But he made a great bubble and filled it with air, and by

he hid himself in it, he saved his life and that of many animals which he took with him into the bubble. By and by a new earth was formed, and Wisaka came out of the bubble, taught the new inhabitants of the earth their customs, and at last retired to the north, where he still lives. Some day, however, as the Indians think, he will return from thence and free the Indians from the whites."

All over the world there are Flood legends, and all the accounts are based on true events: the earth was destroyed, a pious man - in the Indian legend he was himself a god - was saved, and then taught men what is right. These legends show that the account of the Flood is true; but they also prove how soon and how violently men deviated from the truth where they lacked the written Word of God. Let us thank God for setting down the truth for us in the Scriptures, so that we cannot go astray by their hand! We poor blind people are truly in need of the living Word of God as a light and guiding star.

J. T.M.

Condition.

The Struggle of Social Democracy in Germany. The "Allgemeine Ev.-Luth. Kirchenzeitung" reports from Brunswick on the struggle of the Social Democrats against Christianity during the last year. It says: "A special characteristic of the year 1926 was the fanatical and tenacious struggle of the Social Democrats against the church. In the field of schools the opponents of the Church were able to book a success as early as the beginning of the school year, Easter 1926. The first secular schools were established in the city of Brunswick on that date. The teachers at these schools, mostly young teachers who are politically on the extreme left wing of Social Democracy, are driven away by the, most ardent zeal and miss no means of filling the children's souls handed down to them with the spirit of fanatical hatred of the Church, even on Sundays and during the school holidays, by all kinds of events outside school, joint excursions and celebrations. An active secular parents' association assists them in their endeavours. In Wolfenbüttel, as well as in other larger urban and rural communities, the establishment of secular schools will probably not be long in coming."

The struggle of the enemies of Christ in Germany will eventually lead to the establishment of Christian parochial schools, such as we have now, by Christian parents over there also, and this is not only the most expedient but also the only correct solution of this question. The sooner church and state are entirely separated in Germany, too, the better. J. T. M.

An old German translation of the Bible. In the municipal archives at Bcnshcim in Hesse, the remains of a translation of the New Testament into German were recently found, which, it is assumed, dates from the fourteenth century. The old translation was found quite by chance in a volume of old documents which were being examined. It is said to have been made by the monks in the monastery of Lorsch near Bensheim, although it has not yet been scientifically examined.

These old Bible translations in no way diminish the glory of the great reformer Luther for having given the world almost the first usable translation of the Bible. There were also many attempts to translate the Bible into the language of the people before Luther. But for the most part these were so incomplete and unintelligible that they could hardly be used. Luther's great work was that he not only translated the Bible into German in a way that was right and understandable for the common man, but that he also briefly translated the clear, bright and pure Gospel.

and clearly proclaimed, without human additions, just as it is written in the Bible. The manifold attempts at Bible translation prove that the Reformation was not man's work, but God's own great act of grace; for God had to bestow upon your great reformer special gifts, power, blessings, and prosperity, that he might preach the glorious gospel.

J. T. M.

A new evangelical church in Vienna. The "Ev. Deutschland" reports on the inauguration of the sixth Protestant church as follows: "With numerous participation, not only of church authorities, but also of secular authorities, the Protestant 'Transfiguration Church' was consecrated in Vienna on the first Sunday of Advent last year, with about a thousand people in attendance. Still begun in 1912, the building could only now be completed, and it is the second church building in post-war Austria. The church is located in the heart of the mostly Jewish district of Vienna's Leopoldstadt and is the meeting place for a congregation of around eight thousand souls, who had previously had their prayer room in a cellar. With the new building, Vienna's approximately 100,000 Protestants have acquired their sixth Protestant church."

In many respects Austria suffered even more than Germany from the terrible consequences of the World War; this church building is therefore also proof that better economic conditions are gradually beginning to emerge. It is gratifying to see that the witness of the Gospel is not lacking in Austria, which is a staunch Catholic country, and that it is becoming more and more widespread.

J. T. M.

Divorces in Russia. As the daily papers reported the other day, the marriage laws in Russia have now been made so that unfaithful husbands and wives can obtain a divorce in a few minutes without first notifying the other party of their intention. Before the doors of the divorce commissions there are often said to be long lines of men and women who wish to have their marriages dissolved, and though the number of clerks has been increased, yet it is not sufficient to satisfy the many divorcees. Thus, the other day, a marriage was dissolved in less than two minutes, while the bystanders made a mockery of it.

We must admire the great long-suffering of God, who can watch such a hellish spectacle for so long without punishing. However, "God's mills grind slowly, but they grind excellently small". J.T.M.

The hatred of foreigners in China and its causes. At the general meeting in London of the English Peninsular and Oriental Steam Navigation Company, whose ships go chiefly to India, Australia, and the Far East, and which has lately suffered tremendously by the boycott of English goods in China, the president, Lord Inchcape, declared the other day that the Christian missions were chiefly to blame for the present trouble in China. The enterprise of converting the Chinese to Christianity, he said, was as foolish as if the Chinese were trying to convert the English to Buddhism.

The attempt to make the Christian mission responsible for political disturbances in the heathen countries, even to portray it as a troublemaker, is not new. Already the pagans declared in the first centuries, as often as plagues and other evils occurred in the world, that these came from the worship of the "Christian God". It is true, however, that Christian missionaries in the heathen countries did not always act as preachers of the Gospel, but also interfered in political affairs and questions. But this was no longer mission, but politics. Wherever the missionaries remained with the preaching of the Word of God, there sometimes arose well

Christian persecutions, but not "political disturbances." These always came from the fact that rapacious trading companies, thoroughly selfish, established themselves in the heathen countries, arrogated to themselves great privileges, deceived and testified to the heathen, and thus proved themselves the enemies of the heathen. The true missionaries came not as enemies, but as friends, and had but one purpose in view, to make men blessed. With the word of salvation they came at God's command, and as heralds of the only religion in the world approved by God and our Saviour. God's elect among the Gentiles have also always embraced in faith the religion of Christ, the world's Saviour, and the adoption of Christianity has brought blessing not only to these believing Gentiles, but to all the Gentile lands. J. T. M.

Terrible marriage conditions in India. Prof. Joh. Sauter, in the "Bossische Zeitung," writes of the disgraceful traffic in girls which is still carried on in heathen India, as follows: "The care of the son-in-law is one of the greatest of the Hinduvaters, and there are thousands of young men in India to-day who make their whole academic careers on the money of their future father-in-law. The lower a tribe is, the lower is the purchase price for a wife; often it is only a cow, a chicken, or even a small shell. The married do not get to know each other until the first day they live together. Marriage is a bargain made by the fathers of the children, and often enough it happens that a girl is married before she is born. If the girl's bridegroom should die after the girl's birth, she becomes a widow, and, if she will not bow to this lot, she falls into the bondage of a harlot. She cannot even become a temple-girl, since only virgins are admitted to this profession. These early marriages of girls have their reason partly in the anxiety of parents for offspring, partly also in the cruel Brahmanical laws, which make the marriage of a girl at the latest at the age of maturity the highest duty."

As a result of laws passed by the British Government, the so-called burning of widows has now ceased in India, but even today the most shameful trade in girls is carried on. India is a proof of how terribly sin has corrupted men, and how indescribably sad is their condition unless the saving gospel snatches them out of the mire of sinful ruin. J. T. M.

Travel Pictures.

The Isle of the Dead.

Again, one day I went from the beautiful island of Long Island, of which I have already told the readers, to the big island of Manhattan, in order to spend a day in the big city of New? This city offers so many things that are valuable to my profession as a teacher that I always like to take the opportunity to look around its intellectual centers, its great universities, its rich libraries, its famous museums. So I went to the well-known Columbia University, which, with the State University of California, at Berkeley, Cal., is now the most frequented university in the country, and is also visited in the summer by thousands of students from all over the country, especially by teachers, who continue their studies there during the summer vacation, and train themselves still more for their profession.

The summer courses of the university are therefore especially set up for this purpose. A number of younger professors and assistant teachers from our colleges also went there last year with the same intention. This study is made possible for them by the Postgraduate Home Society, which was formed in our circles some years ago, in order to support especially professors and assistant professors financially in such studies, so that they can all the better direct their profession at our institutions. It also offers them free accommodation in a house not far from the university. It is a busy life at such a large university, and I was only able to take a look at the many buildings and lecture halls and then to take a closer look at the library, which is located in the center and dominates everything.

Just across the street from the university is Union Seminary, the well-known theological seminary, which was formerly under the supervision of the Presbyterian Church, but whose teachers became so free-minded that they were partly accused and litigated for their fundamental heresies, which is why the institution withdrew from the control of the Presbyterian Church a few decades ago and now stands ecclesiastically independent. It is not the largest, but probably the richest seminary in our country. The buildings of the institution form a large quadrangle in which everything is housed: classrooms, library, administrative rooms, chapel, living quarters for the students and apartments for the professors with a beautifully manicured lawn in the middle. This institution had, of course, taken a complete summer vacation, but the library, one of the richest theological libraries in our country, was open and very inviting to me. As I climbed the stairs to the library, my eyes fell on the memorial plaque of the late, well-known church historian Philipp Schaff, who taught at this institution years ago. As I did so, another incident came to mind. Schaff was once in St. Louis in the eighties of the last century and had visited D. Walther. The latter led him through our seminary, which had been newly built shortly before, and showed him the rooms, and it was most interesting to some of us students of that time to see and hear how the two gentlemen had very serious theological conversations even while wandering through the institution. Schaff, by the way, was a very special friend and supporter of our beautiful, large Luther edition. He therefore also gave the editor of the same, the blessed Prof. A. F. Hoppe, his own history of the Reformation, which is now in my hands, together with his interesting letters to Hoppe, by kind order of Hoppe's daughter.

Another day took me to the great New York Public Library, probably the largest library in our country after the Library of Congress in Washington. I had spent hours there on a previous visit to New York and always like to return to it. There are two things that interest me there. One is the rich collection of Bibles, the largest in our country, which, of course, is nowhere near the collection of the British Museum in London, the largest and most complete in the world, but still very interesting and worth seeing. The other are the manuscript treasures which the New York Library has in its custody, and which, on special request, one may look at and study more closely. Among these, an ancient Samaritan manuscript of the five books of Moses, considered in its beginnings to be the oldest dated manuscript of the Hebrew Bible, written about 690 A.D., admittedly not completed until more than five hundred years later, especially claimed my interest. It originates from Nablus in Samaria and

were treated with the utmost politeness. As we often had the opportunity to notice later, they did not smile at our awkwardness in the use of Spanish, but rather helped us in the friendliest way when we got stuck in our speech because we could not find a certain word. They also tried to express themselves in the simplest way possible so that we could understand them. They were only concerned with one thing, namely to make sure that we meant what we said.

We spent many more nights in Mexico, but this first night in the Mexican hut remains unforgettable to us. Even though we did not enter the valley of paradise, we learned something that was of great use to us that night, namely that the much-maligned Mexican can be dealt with quite well if one treats him honestly. After all, our mission in Mexico must be aimed at the Mexicans themselves, and here we immediately found that they can be dealt with quite well. Let us all fervently pray God to open a door to this country for us, so that we may soon be able to bring the pure light of the gospel to these people, who are living in the greatest spiritual ignorance and are just now again suffering from all kinds of unrest.

W. H. B.

To the ecclesiastical chronicle.

From our Synod.

The end of a lodge fight. The following is written to nns about the outcome of a lodge fight in a smaller congregation of our synod: "In the presence of the visitor, P. 2. was declared deposed because of his position in the lodge, and the visitor's remark that the congregation could now get no other pastor from the Missouri synod was answered by the declaration of resignation from the latter. This all by eight votes to seven; three members abstained. The lodge members controlled the property, and Father X. had to vacate the parsonage.

"After the departure of the lodge members, the congregation of 62 souls and 35 communicants reorganized itself and, together with the branch at Y., appointed a single pastor, to whose salary H300 is contributed annually from the missionary treasury. Father X. has a family and has therefore taken up another profession. - Thus the Lord of the Church has visibly blessed his faithfulness and determination. " L. F.

From our Deaf and Dumb Mission. One of our Deaf and Dumb Missionaries, Father W. Ferber of Duluth, Minn. writes us, "Our Deaf and Dumb Mission in Canada is also slowly growing in spite of all the difficulties that may come in the way. Last May I had a class of five deaf and dumb boys in the Manitoba State Deaf and Dumb School. There was also a girl in the school who had the necessary knowledge for confirmation, but could not be confirmed because of circumstances. At last, however, all obstacles were removed and all plans made, and I traveled to Beausejour, Man., Can., on December 31, to confirm the child in her father's home. There I met her older brother, also deaf and dumb. I had met him at school several times before, and he had taken part in my lessons, but had not progressed very far when he left school. When I met him, he also wanted to receive Holy Communion. I asked him why, and without waiting for further questions, he said that he knew that Jesus

was his Redeemer, that Jesus offered him his flesh and blood in the Lord's Supper, and that he, the deaf-mute boy, also wanted to eat and drink it, since Jesus had also died for him. When I asked him how he knew all this, he replied that his sister had taught him. His parents then also told how he had diligently studied our printed Bible studies (Monthly Bible Studies) full of Father Salvner, although he had been ridiculed and mocked by his friends because of it. So I was able to grant his wish and confirm him and give him communion. " L. F.

Domestic.

What you can do if you want to. The "Parish Journal" reports, "Two small congregations in Minnesota, heretofore forming one parish, have peaceably separated, and each has now called a pastor. One congregation numbers twenty-six members, has purchased a fine parsonage, and pays its pastor a salary of P1, 200 without any support from seldom the synod. The other numbers about fifty members, pays its pastor \$1, 400 without the assistance of the synod, and is now renovating its church, which will cost about P5, 000. With their contribution for mission and other synodical purposes, both congregations are at the head of the synod." The "Parish Bulletin" still remarks: "Such zeal evidences knowledge and divine blessing."

As long as there is still a shortage of pastors in the church, several smaller congregations will often have to be served by one pastor. But it is better, unless a congregation is too small, if each congregation has its own pastor and also provides for his upkeep. If a pastor teaches school diligently, he has enough work even in smaller congregations, especially if he also devotes himself diligently to missions.

J. T. M.

"The Relation of the Liberal Churches and the Lodges." In his treatise published under this title (*The Relation of the Liberal Churches and the Fraternal Orders*) Elijah points out

Alfred Coil, a Unitarian, points out that the liberal church fellowships and the lodges have basically the same beliefs. Both, he says, hold fast to the Fatherhood of God, the brotherhood of all good men, the immortality of the soul, and blessedness through one's own character. He therefore invites all members of the lodges to join the liberal churches, indeed he almost mocks them for their adherence to such churches, which still teach that man is saved by faith in the merit of Christ.

But he now goes a great step further, and this is of particular interest to us. He addresses a powerful appeal to the Lodges to educate their children according to the above principles, so that they will not be lost to the Lodges of their fathers or even have to be completely retrained before they can become true members of the Lodges. He makes the following statements: "In order to educate the noblest kind of men and women, one must begin in the cradle. Further: "It is a rule that the character for life is formed in youth. Recognizing the all-surpassing importance of this truth, I address you, brethren, in the name of God, who is the Father of us all, and beseech you, realize your great responsibility and your glorious opportunities. Do we truly believe in the Fatherhood of God, the brotherhood of man, immortality and blessedness through character . . . then we must also vividly realize how immensely important it is to look to it that the children of all those who stand on this ground, and wish to have it strengthened and preserved, be instructed in such principles as are fully consistent with it."

What Coil says here to the lodges with regard to the education of their children according to their own principles, we parents and congregations want to be told all the more with regard to the education of our children in the fundamental articles of our Christian faith. For faith in God, virtue, and immortality does not really need to be taught to any human being. It is innate in all men. The Christian faith, however, is foreign to every human being, indeed, it is foolishness from birth. That is why we want to nurture our teachers' seminaries. For whoever wants to help up the church must truly begin with the youth, as Luther says. J. F. B.

God deniers do not rest. As reported in the "Messenger of Peace," the "Association for the Advancement of God Deniers" is seeking by every means in its power to prevent public school pupils from being excused for one hour on certain days during the week, in order that during that time they may engage in the religious instruction given in their church. In the State of New York this institution exists in about 800 schools, and the supreme school authorities of the State see no illegality in it. Courts of several states are complying with the authorities, but the association of the deniers of God will not rest until the supreme court of the land has rendered judgment in the matter.

The "Messenger of Peace" asks: "What kind of freedom would it be in our country if the authorities were not allowed to allow parents to give their children a religious education?" In our opinion, this matter has less to do with "freedom," but it does have to do with the extremely important question of whether the state really has the right to dispose of the education of children as it pleases. This right must be denied to the State. Children belong first to their parents, and if they see to it that their children are brought up to be capable and good citizens, the state has no further business with them. Our Christian parochial schools raise much better citizens for the State than it can raise with all the expensive schools itself.

J. T. M.

Progress of the Negroes of our Country. Recently Dr. M. Johnson, President of Howard University, which is attended exclusively by members of the colored race, made a speech in Chicago, in which he gave the following particulars of his race:

"The Negro population in our country amounts to 10, 500,000 souls. Many of the Negro students, fully eighty-five per cent. of the two thousand students at Howard University, make their studies possible by earning money in their spare hours by housework and gardening. The professors of the said university also live very simply; for their salaries are much less than the wages received by ordinary masons and carpenters. During the last sixty-five years more than ten thousand negroes have passed through a university course, and some have even passed their Schlußexamen brilliantly. The number of Negro churches in this country is 34,000, and the number of members is over four million. Since the liberation of the Negroes, the number of the illiterate has decreased from ninety-nine to twenty-two per cent. The economic condition of the Negroes has also improved significantly in recent decades. At the present time the Negroes in the United States own land to the total extent of 34,000 square miles; the full value of their property is estimated at \$1,800,000,000."

J. T. M.

Fustiness and stench. In its last issue, the "Christlicher Hausfreund" also opposes the sale of bad books, "from which the mustiness and stench of confused spirits emanate completely.

especially blows". Among these books he rightly includes the so-called "Sixth and Seventh Books of Moses". Enclosed are some samples to show that the book contains pure nonsense and cannot be traced back to Moses, the man of God. First sample: "Let one, when he begins to lay the foundation, make a heptagonal tablet of wax or good pewter. On it write the 29th Psalm and put incense on it. Then put it under the first foundation stone, and you are safe from all danger reported above." Sample number two to catch birds: "Put rye flour in quickweed juice, let it stand three days, and give it to the birds to eat; then you will catch them quite easily with your hands." It would be easier to give them poison; then they won't stir at all if you catch them with your hands. Sample number three: "Throw cockchafers in cotton oil, let them rot in it, and coat the place where the bugs are staying with the LI. That way they'll die from it."

Where this often displayed book came from is difficult to determine. It is probably a compilation of magic remedies from the Middle Ages, and the title was chosen to give the book a good sale. In so far as God's Word is misused in this nonsensical work, it is blasphemous.

J. T. M.

Abroad.

A youthful witness. A church bulletin from Breslau reports: "In Breslau there was a Lutheran family that was suffering bitterly. The Catholics provided help, but in return demanded conversion to the Roman Church. Finally the poor mother allowed herself to be tempted to take this step and sent her children to the Catholic school. Her eleven-year-old boy, however, did not want to go, but read with great zeal in his little book which he had received at the Luther Festival in school. At last the mother took the book from her son and threw it into the fire. But the boy managed to save a few leaves. His Lutheran teacher heard about it and asked him what would become of him now. The boy replied that he would definitely not go to Catholic school. When the teacher asked him what he would do if the Romans offered him everything he needed to live, but demanded that he become a Catholic, the boy answered without hesitation: 'Here I am, I can't help it.'"

It is a great blessing that our children become acquainted with the history of the Reformation in the parochial school. Only those who know the history of the Reformation know what the papacy is all about.

J.T.M.

The Fixing of the Feast of Easter. The Transport Commission of the League of Nations, as reported in the "Apologist," has lately also been occupied with an astronomical-ecclesiastical question concerning the fixing of the feast of Easter, which has long been desirable. Much to the disadvantage of practical life, as is well known, the time of this feast fluctuates back and forth by nearly five full weeks, namely, between March 22 and April 25. According to the Council of Nicaea in 325, Easter Sunday should fall on the first Sunday after the full moon of spring. The elimination of this lunar timing of Easter and the introduction of the first Sunday in April in the interest of practical life, which has long been advocated, has not yet been achieved. Now the League of Nations has discussed the matter, and the Transport Commission of the League of Nations will now approach the competent authorities of the individual governments with the wish to finally fix the time of Easter on the first Sunday in April and thus also to give the feast of Pentecost a definite time.

If the proposal is accepted, many irregularities will be eliminated. The determination of ecclesiastical feast days is a middle matter and should be done for the common good. But it is not for the State to determine, but for the Church.

J. T. M.

Prison chaplaincy a necessity. According to a report in the "Allgemeine Ev.-Luth. Kirchenzeitung" the old socialists in the Free State of Saxony have declared themselves in favor of the reintroduction of prison chaplaincy. The Socialist paper reports: "The removal of the prison chaplains is due to the well-known criminal law reformer Dr. Wülsten. Since the removal of the chaplains, this Wulffen has observed a spiritual unrest among the prisoners, which arose from the lack of pastoral discussion. The prisoners, who are for the most part religious, felt the removal of the clergymen to be an unjustified aggravation of the punishment. Dr. Wulffen was therefore bold enough to revise his former position and call for reinstatement of the prison chaplains."

In this country, too, the mission among the prisoners proves to be exceedingly beneficial, as the reports of our city missionaries testify. Therefore, we should not lack the means necessary for this mission.

J.T.M.

The "poor" Pope. Information about the Vatican's expenditures rarely reaches the public; in particular, no figures are ever published about the total amount of money that the Pope receives annually. An insight into the expenditure of the Pope, however, is given by some figures published in the Dutch paper "Der Maasbode" of November 5, 1926. According to these figures, the Pope's main source of income today is the so-called St. Peter's penny, which before the war had an average yield of about fourteen million lire (one lire-20 cents), but today yields about 140 million. It is also interesting to note that the expenses for the cardinals, the diplomatic representatives and the apostolic vicars, as well as for the approximately two thousand employees of the Vatican, have risen from ten million lire before the war to fifty million lire at present.

Sometimes Lutheran Christians complain that the "church costs too much. They may thank God that they do not have the pope; for not only would they then have to pay quite differently, but they would also be cheated of their salvation.

J.T.M.

Printing of Bibles permitted in Russia. According to a message from the well-known Bishop Nilsen of the Methodist Church, the Soviet Government will use its presses to publish the Russian Bible for the Russian Church. The question of how to supply the Russian people with Bibles has been a recurring one since the Revolution. The plates from which former editions of the Bible had been printed had been destroyed in the war. An enormous duty on Bibles from other countries precluded their importation in large quantities. At the instigation of the All-Russian Evangelical Union, of which Father J. S. Prohkanoff is president, permission has now been granted to print an edition of 25,000 Bibles. The American Bible Society supplied the funds necessary to produce new plates. The new edition has already left the press. To secure another edition of the Bible for the use of the Russian churches, the Central Bureau of the United Lutheran Church for Emergency Relief in the Protestant Churches of Europe has appropriated the sum of P25,000 for the year 1927. The new Bibles will be a rich blessing in Ruhland,

J.T.M.

Discovery of the Catacombs of Ephesus. The excavations on Ephesus in Asia Minor, made possible again last autumn after an interruption of many years, in which the well-known professor in Berlin D. Adolf Deißmann, have led to unusually significant results. After several weeks of work, during which enormous masses of rubble and debris had to be cleared away, a large catacomb complex was discovered, in which countless Ephesian Christians found their final resting place. In addition to the many lamps and other utensils that have been found, the inscriptions that are very often attached to the burial places are of particular importance. The discovery of these subterranean burial places is all the more significant because Asia Minor had hitherto not yielded any noteworthy sites of this kind. The development of the catacombs of Ephesus, which still have to be scientifically researched further, will greatly stimulate the study of Christian antiquity.

From year to year the witnesses from ancient times increase, which give us a clear insight into the conditions under which the first Christians lived. Especially Ephesus was a mighty mission center, and there the Christian church flourished mightily on the rubble of the old pagan religions, Apost. 19. Now the Turk rules there, as in all Asia Minor, as a punishment for not having appreciated the gospel there in later times.

J. T. M.

The Bible and Luther on ghostly apparitions.

What does the Holy Scripture say about intercourse with the dead? It forbids it among other abominations. Deut. 18, 9-12 the Lord says through Moses to Israel: "When you come into the land which the Lord your God is going to give you, you shall not learn the abominations of these nations. Lest there be found among thee a man that maketh his son or his daughter to pass through the fire, or a diviner, or a diviner of days, or a man that hearkeneth unto the voice of birds, or a sorcerer, or a conjurer, or a diviner, or a diviner of signs, or a diviner of the dead. For whosoever doeth these things is an abomination unto the LORD: and for such abominations the LORD thy God doth drive them out from before thee."

The Holy Scripture does not tell of any real apparition of spirits. Not even 1 Sam. 28 in the summoning of Samuel by the witch of Endor. One could assume a real ghostly apparition here, if the whole course of events did not correspond so exactly to the behavior of old and modern spiritualists. Saul previously consulted God, but received no answer either by dreams or by the Urim fLight and Law, Ex. 28, 30^ nor by the prophets, 1 Sam. 28, 6. Then he gave charge, Seek for me a woman possessed of a necromancer's spirit, that I may seek her out and consult her, v. 7. Such a woman is found at Endor. And now read on for an accurate account of a mediumistic 'spiritist' session in the dark of night. The only striking thing about it, that the woman is frightened and cries out when she sees Samuel, is probably nothing more than the trick of a conjurer. Saul himself does not see anything, and the whole mediation is done by the woman. That it should be Samuel, he himself told her, v. 11. The woman, not Saul, beholds Samuel, v. 12. v. 13, the king asks, "What seest thou?" V. 14, "How is he fashioned?" And the whole dialogue between Samuel and Saul (in reality between Saul and the woman) takes place just as it is wont to take place with the mediums, while the woman was covered by a wall, v. 21. Cautiously at first the woman asks what Saul desires to know, The latter saith.

The teaching staff has undergone almost no change for three decades. The gaps that have gradually appeared have been filled by younger, capable staff who continue to work purposefully with their older colleagues. At present there are twelve professors and two assistant teachers in the college.

If one wants to assess the activity of our professors correctly, then one must not only visit the four to six hours that they have to give daily - otherwise one might get the wrong idea that the gentlemen have it good after all - but one must also visit them once in their study; there one meets them with conscientious preparation or in front of a batch of written papers that are being carefully reviewed. The director has his special duties. He must be up early and late to see that everything is in order.

What are our college students studying? Mainly languages. First of all, English and German, for these are the languages in which they will later preach the gospel. Then they study the ancient languages, Latin, Greek and Hebrew, so that they can read the Bible in the basic text. The curriculum also includes history, mathematics and science. These subjects also serve to prepare the students for a beneficial study of theology. Throughout the lessons, the spirit of the Gospel wafts. Each class has its special religion lessons. The day's work is framed by morning and evening devotions. Discipline is practiced with God's Word. The indolent and unruly who do not submit to this discipline and do not want to work are removed.

In the spare time music is played diligently. There is a



The present faculty of Concordia Theological Seminary at St. Louis.

Front row, from left to right: Professors W. Arndt, Th. Gräbner, D. L. Fürbringer, D. F. Pieper, President of the Institute, J. H. C. Fritz, Dean of the Institute, J. T. Müller, M. S. Sommer.

Back row, from left to right: Professors R. W. Heintze, W. A. Maier, D. Th. Engelder, W. G. Polack, O. C. A. Böcker, D. P. E. Kretzmann.

The picture was taken in February of this year in front of the main entrance to the new seminary buildings.

At six o'clock in the morning, things come to life in the prison rooms. Then the first bell rings for breakfast. But with some pupils the sleep is so sweet and firm that it needs a second admonition from a metal mouth to wake them up. After morning coffee, a scant hour is devoted to study. Then it is time to make the beds and put the rooms in order, for shortly after eight o'clock the bell calls for devotions. At half past eight the lessons begin, and last till noon, and in the afternoon from two till about four o'clock. The lesson time is well bought out; work is done diligently and thoroughly. The teachers are anxious to advance their pupils. From seven to nine o'clock in the evening is the prescribed study time, and the professors take turns in conducting the prospect that "each one learns his' lesson."

The orchestra practices regularly and is able to perform well. The singing societies practice our pithy Lutheran chorales along with other songs and are gladly heard. Piano playing is also cultivated with great enthusiasm.

The physical well-being of the students is taken care of in the best possible way. The institutional kitchen provides tasty, hearty food. Gymnastics classes are held twice a week. The gymnasium also offers the opportunity to play basket-ball. In the warm season, the large playground invites you to play baseball and tennis. If anyone is injured in the heat of the moment or becomes ill from any other cause, he will find good care in the College Hospital. Thanks to the sacrifice of many benefactors (especially women's clubs), the institution has at its disposal the services of a

To the ecclesiastical chronicle.

From our Synod.

The report of our treasurer. As a supplement to today's issue the "Lutheraner" brings the detailed report of the treasurer of our Synod on income and expenditure during the past financial year from February 1, 1926 to January 31, 1927. We bring this report this time in English for various reasons. First of all, a considerable amount of time and money will be saved if the same rate can be used for our two papers "Lutheraner" and Fitness, and our dear treasurer is already occupied by his Synodal business, and nowadays we also want to save money in every respect with the expenditures from the Synodal treasury. We are also convinced that the report in English will be understood by all who take a special interest in it just as well, if not better, than a report in German; for all our businessmen are familiar with the accounting in English, and many an expression which is common in German accounting is hardly understood in this country.

Above all, however, we hope that this report will be read and considered carefully, precisely in the interest of our Church.

L.F.

The books our synod publishes through our Concordia Publishing House. A faithful "Lutheran" reader writes: "I must also address the editor of our 'Lutheran' once. On page 16 of the new volume I read, 'A new institution!' [He is referring to the last page of the 'Lutheran' where our books are displayed]. An even better recommendation would be: more 'Lutheran' readers! Then the new institution would also do better. In order to better accomplish the purpose of the new institution, perhaps in some places the slate page of each number could be posted in the vestibule of the church or elsewhere. Then the new thing could become even better known and perhaps win over many a 'Lutheran'-reader." L. F.

Our Journals and Synod. One of our correspondents in Europe, a country church pastor, writes to us, "Receive our warmest thanks for the kind and free sending of your church periodicals. We have thereby become acquainted with your synod and work" (the magazines go to this pastor, but he circulates them among his fellow ministers). "Your decided stand on the Bible and the Confession makes your work fruitful. Unfortunately, we lack this decisiveness. Our theological faculty is liberal, and a portion of the pastors represent pernicious modernism. . . . We lack a decidedly faithful Lutheran church. Perhaps your synod has a mandate from God to establish one in this country, for we hear of such beginnings in Finland. . . . Such a church would have a great future and task. . . . In the next few months some Lutheran families will be traveling to Brazil, and I look forward to calling their attention to your work and to sending them to your church. Lastly, I take the liberty of repeating our request for further free delivery of the church bulletins for 1927, and express our heartfelt thanks for this in advance." L. F.

State Recognition. One of our school superintendents wrote some time ago about the question: What is to be done for the purpose of state recognition of our schools? and answered:

"First of all, nothing special. Let us 'work with quietness' conscientiously and faithfully. God places His blessing on this,

and if he also wants to do something else, he will see to it that such faithful work also finds 'recognition' among those who are outside. With loud advertising and publicity the cause is badly served. If once the accusation of weak performance has been made against a certain school in a certain place, one may, on a suitable occasion, if one can, prove the contrary to the public. But otherwise to trumpet again and again in one's own papers and secular newspapers what has been accomplished in and by the school, is not in keeping with the quiet, calm, modest nature which the Gospel works, nor can such conduct be covered by the saying, 'Let your light shine before men,' Matt. 5:16."

And then the writer gives two examples taken from life and says: "Miss L. has been in the service of the N. family for many years. Friends have long since persuaded her to accept lighter and better paid work. Also, several certain tempting proposals have been made to her. But she wants to stay, because she is almost indispensable and in loyal devotion to her lordship and his family. - There is Mr. St. He does hard work in a coal business. His employer and his customers can rely on him absolutely. He could have an easier time and earn more money if he accepted one of the many offers. But he believes that the old business would be damaged if he left. And so he stays. Both have learned the ten commandments according to Luther's explanation (especially the seventh, ninth and tenth), the best preparation for future citizens. If we succeed in releasing quite a few such students from our schools, then we will let our light shine in a godly way. That is the best 'publicity', which is immediately obvious to all respectable people of the world .

Domestic.

Under the heading "Commemorative Days of the Year 1927" the "Lutherische Kirchenzeitung" brings some important memories from church history, some of which we share here. In 1527, that is, four hundred years ago, the Diet of Westeras took place in Sweden, where King Gustav Wasa enforced the Reformation of Sweden according to Luther's teachings with the general approval of the people. The year 1527 is therefore the year of the birth of the Lutheran Church in Sweden. - On August 4, 1527, Leonhard Kayser also died as one of the first Lutheran martyrs at the stake in Passau, where, driven by filial love, he visited his father. - On May 28, 1577, 350 years ago, at Kloster-Bergen near Magdeburg, Andreä, Chemnitz, Selnecker, Chyträus, Musculus, and Körner completed the Formula of Concord, adopted three years later by the Lutheran Church. - On May 18, 1627, three hundred years ago, the well-known Lutheran preacher and hymn writer Valerius Herberger, to whom our church owes the glorious hymn "Valet will ich dir geben," died at Fraustadt in Poland (now a part of Silesia). He died as pastor of the church "Kripplein Christi" and also left behind some excellent sermon books. He wrote his famous death song in 1613, when the plague was raging in Fraustadt and he accompanied hundreds of corpses to their final resting place. - On June 8, 1727, two hundred years ago, the well-known philanthropist and founder of the orphanage August Hermann Francke died in Halle an der Saale. The first Lutheran pastors in Pennsylvania and New York, as well as the famous Heinrich Melchior Mühlberg, were, with few exceptions, Francke's students. Was Francke also a Pietist from

the entourage of Spener, he nevertheless did much good, and the Lutheran Church in America owes much to him. - On February 17, 1827, the Swiss Johann Heinrich Pestalozzi, who was highly celebrated as an educator in his time, died in Zurich, and on March 26, the great composer Ludwig van Beethoven died in Vienna.

The days of the death of great witnesses of Christ remind us of our own end and of our great duty: to live unto Him who died for us and rose again.

J. T. M.

Should Protestants introduce auricular confession? The much-named preacher and professor I)r. H. E. Fosdick, who is now having a huge church built for his anti-Gospel preaching, at a cost of over four million dollars, advised a number of preachers some time ago that they should return to auricular confession, after the example of the Roman church, because they could exercise more influence over their congregations by it than by their preaching. He has been attacked on all sides for this, and rightly so; for the Roman auricular confession, with its false doctrine of the forgiveness of sins through the priest as judge and mediator, is an abomination.

However, it is different with the voluntary or private confession, because a church member goes to his pastor and gets comfort, advice, strengthening and absolution in matters of conscience. About this writes 1). Luther in the "Schmalkaldic Articles": "For since the aüsolutio privata fthe private absolution^ comes from the office of the key, it should not be despised, but held high and valuable like all other offices of the Christian church." (l/oneo-ckraS . 494.) In the eleventh ar In the first article of the Augsburg Confession it says: "Of confession it is taught that one should receive absolution in church and not drop it, although in confession it is not necessary to tell all iniquity and sins, since such is not possible, Ps. 19, 13: 'Who knows iniquity?'"

S. 46.)

In many Protestant churches the preacher has become an all-rounder who deals with all kinds of unnecessary things, but has no time left for private pastoral care. This then takes its revenge in such a way that people again want the Pope on their necks. As important as public teaching is, it is also necessary that preachers keep to private pastoral care.

J. T. M.

The Pocket Testament League. "14m Uoelmt lestmntent lmasuk" is the name of an association formed about thirty-five years ago, and revived a few years ago. The association has made it its business to bring the beatific Word of God to the knowledge of all men in every possible way. Its members therefore carry either a Bible or a New Testament with them wherever they go, not only to read it themselves wherever they have the opportunity, but also to tell others the Word of God. The society was founded by Mrs. Alexander Dixon when she was a young girl of twelve years of age. Later, when she was married, her husband, a prominent preacher in England, heard of it and persuaded her to take up the cause again. At present the Association has a membership of nearly half a million. During the war thousands of English and American soldiers carried their Bibles with them, and the blessing they enjoyed from the diligent use of their Bibles is now moving thousands of Christians in this country to imitate their example. God's word wants to be read! And truly we poor sinful people have need of it wherever we find ourselves IJ

. T. M.

Suicide among students. In the month of January this year, seven students at various higher teaching

...have ended their lives by suicide. However, considering that there are thousands of students in this country, the number of suicides is only small. And experience also confirms that students are seldom suicides; but that in one month the number of suicides piled up is remarkable. In no case was poverty or any other deeper cause at the bottom of it. One made an end of his life because he was eager "to know what lay beyond the grave"; another "because he had been censured for spending so much"; a third "because he had failed his examinations," etc. Even the secular press expressed astonishment at the large number of suicides.

Where might be the reason why young people in the most beautiful age of life throw away the highest earthly good they possess, their life, in such a disgraceful way? Has the shameful mockery of the truth of God's Word nothing to do with it? Are not thousands of teachers guilty of this, who, with their heathen doctrines of development, write ungodliness, unbelief, and at last utter despair into the hearts of their students? Woe to us men when God withdraws His grace from us! But we have God's grace only when we abide in His Word.

J. T. M.

Purification of the Daily Press. Some time ago a law came into force in England by which the daily press is forbidden to bring into the public domain of the reading world the vile filth usually applied to divorce petitions in the Court of Session. The law has had the effect of making the trials in such cases much more sober. Because the spectators were absent, the advocates were not tempted to kick up the dirt. Now a New York law journal suggests that our country should adopt such a law. It writes: "If the Court becomes a public theatre or circus, how is it possible that good morals, decency, and respectability will be preserved?"

In other respects, too, the government should keep a close eye on the public press and see to it that it cleans house in its practice. Our people can hardly do without the daily press; we live too much together nowadays to remain unacquainted with the events of the day. But far more than two-thirds could be cut out of the daily papers without any loss to the readers of the paper. Most especially should the adverse theatrical advertisements with their bawdy pictures be suppressed. It is becoming more and more difficult to remain a Christian with the ever-growing temptation to evil, and our dailies are among the chief seducers of the people.

J. T. M.

The Masonic God. In one of the Freemasons' papers, the Alks, under the heading of

"Masonic Faith" the following brief exposition: "Question: What does Freemasonry teach about God? Answer: on this Albert Pike [a distinguished Freemason] has for us all informed fund said^: To every Mason there is one God - one united, supreme, infinite in goodness, wisdom, care, justice, and beneficence, Creator, Steward, and Sustainer of all things. How, or by what intermediate powers of effluence, he creates and acts, and in what manner he reveals and manifests himself, that Freemasonry leaves to creeds and religions to inquire." This statement is clear enough. Every faith, every religion, is justified in Freemasonry. Anyone can hold to his God: the "Christian," the Jew, the Turk, the Pagan.

The "god" of the Freemasons is an idol. L. F.

Abroad.

The Lutheran Church in Russia. Of the condition of the Lutheran Church in Russia, D. Ahner, the chairman of the Lutheran God's Box Associations, reported last fall as follows: "All church property has been confiscated. Only persons over eighteen years of age are allowed to participate in church services and religious instruction. Expenses for parish salaries and church supplies must be raised from voluntary offerings. Rent must be paid for use of the church. Many pastors and parishioners have been murdered, and only eighty Lutheran pastors remain in all of Russia. But the Lutheran Church has not been exterminated, and the congregations as a whole have remained firm. For the children, classes have been established in the homes. At the beginning of the revolution it was terrible. Gradually it was eased. The acceptance of support for ecclesiastical purposes from abroad is forbidden. Theologians are not allowed to enter Russia from abroad; the theological study of young Russians abroad is forbidden. But the Soviet government finally gave permission for a synod to be held in Moscow, at which ecclesiastical conditions were arranged as best they could be. Permission was even given to establish an ecclesiastical seminary for the training of teachers and pastors in Leningrad (St. Petersburg), so that at least some new blood could be raised for the church ministry. The few pastors usually have a vast territory to cover and are almost always on the road to visit their white-strewn congregations. Fortunately, the Lutheran Church in Russia has always had the institution of "sexton teachers," who, in addition to teaching religion, are also allowed to hold services; now they are also allowed to baptize, bury, and hold Bible studies; only Holy Communion is reserved for the pastors. Thus, after all, there is some possibility of keeping up the worship life."

From America, the Lutheran Church of Russia is especially supported by the National Lutheran Council of our country, which also supports the seminary in Leningrad, the old St. Petersburg. J.T.M.

A Jewish Republic. According to reports from Moscow, the Soviet Government intends to establish an independent Jewish republic in the northern Crimea and on the Sea of Azov, in which about 300,000 Jews are to be settled. The reason for this measure is the danger of emigration of the Jews to Palestine, which the Soviet Government wishes to prevent at all costs. The Jews in Russia have been greatly injured by the prohibition of private commerce, and it is hoped to provide them with a remedy by giving them an opportunity to earn their living independently of others by working as farmers, tradesmen, and laborers. Among the 134 million inhabitants of Russia, the last official census counted about three million Jews.

J.T.M.

How Lenin died. Under the heading "A Dying Without Christ" the "Lutheran Herald" reports on Lenin's passing as follows: "Of the death of Lenin, the Russian president who denied all faith, Percival Philips writes: This man, who had cold-heartedly sent over two million of his fellow Russians to their deaths, had been stricken with a slow-moving disease, the symptoms of which were most humiliating to him, the highly celebrated head of state who was worshipped like a god. His mind began slowly to decline. For a little over a year Lenin stubbornly resisted his fate, but the gradual paralysis of his mental powers increased day by day. At his

In the last days of his life, the "almighty" lord of the Russian Empire was seen shuddering on the floor of his country residence in Gorky, near Moscow. Like an animal he moved on all fours to certain pieces of furniture in his room and begged them, the furniture, tortured by remorse, imploring forgiveness for his crimes. This he did in the increasingly rare lucid moments of his wretched condition.' 'Be not deceived, God is not mocked!' Gal. 6:7.

J. T.M.

Blessing of dogs. The "Christlicher Hausfreund" reports the following, which gives an insight into the spirit of the Papal Church: "A hunt is held near Paris, to which one of the French nobles has invited his friends. Before the hunt is set out, a solemn mass is said in the Roman church, and after the church service the pack of hounds is solemnly blessed in the chateau courtyard. This is a piece of the spirit of the times in France in 1926."

According to the Roman view, this blessing of dogs is neither blasphemous nor useless, but, since the Pope disposes of everything in heaven and on earth, something very beneficial. If the Pope blesses houses, bells, wash-cans, and all sorts of things, why not dogs? But the incident so well shows what the Papacy is, namely, an abomination in a holy place.

J. T. M.

Search for the Ark of the Covenant. A society in California has taken upon itself the task of searching in Palestine on Mount Nebo for the Ark of the Covenant, which is said to have been hidden there by the prophet Jeremiah in the sixth century before Christ. Impossible as it is to locate the Ark of the Covenant, this zeal for research proves that people are more anxious than ever to corroborate by excavation the truths which the Holy Scriptures place at our disposal. It is wonderful how, in this time of apostasy from divine truth, God confirms his word by happy excavations in Bible lands. Thus, again, in the recent excavation of the city of Ur, that ancient famous city of Abraham, such important finds have been made that we can now well visualize how the ancient peoples lived and worked daily in those days. They were by no means, as unbelieving scholars have often asserted, uneducated and ignorant people, but people of high culture, who knew well what they were doing when they rejected the word of God, which was known to them from Noah. It is due to their pride in wisdom and their conceit that the gospel became a nuisance to them, just as conceited scholars are offended by it in our day.

J. T. M.

Dangerous tree. English-American explorers under the leadership of Colonel Young have recently returned from Madagascar. Of the scientific spoils brought back by the learned explorers, probably this has caused the greatest sensation, that they have been permitted to ascertain the existence of a man-eating tree. The trunk of this unique tree resembles a large spruce cone. Four or five giant leaves, each about thirteen feet long, reach down from the top to the ground. These large leaves, measuring about thirty-two inches in width, are hard and rough like dry cowhide. Each leaf, which is about twelve inches thick, has on its surface large, pointed thorns that look like nails. Cup-shaped sepals are strung together on the top of the tree, from which a stupefying, strong-smelling liquid drips down constantly. The savages once forced a woman to climb the tree and drink of the narcotic juice. No sooner had the un-

happy one of the goblet-shaped blossoms touched, as the four leaves lifted into the air and closed tightly around the poor victim. Later, when you passed your tree again, all you saw was a white skull, the remnant of the gruesome meal. The plant monster feeds mostly on animals and represents a hitherto unknown species of carnivorous plants that has grown to gigantic proportions.

We know from Scripture that originally all creatures were created by God good and useful to man. "God looked upon all that he had made, and behold, it was very good," Genesis 1:31. But through man's sin the whole creature was affected and became man's enemy. With the image of God, innate wisdom, righteousness and holiness, man has also greatly forfeited dominion over nature. But even after the Fall, God's commandment remains: "Fill the earth and subdue it," Genesis 1:28. Thus poison must become man's medicine, the wild beast man's servant, and the mighty elements must become man's servant spirits. This is also a grace for which we miserable people do not praise God enough. It is a miracle of grace that the nature of God has not long since devoured man. J. T. M.

The Airplane in the Service of the Gospel. A British missionary in New South Wales by the name of L. Daniels has to travel some ten thousand miles annually in his automobile in order to visit all his white-scattered church members regularly. The roads are often so bad that it is sometimes dangerous, sometimes impossible, to use the car. That is why he is currently collecting funds in England so that he can buy an airplane for his missionary work. The missionary learned to fly during the World War and wants to use his skills for the missionary work.

J. T. M.

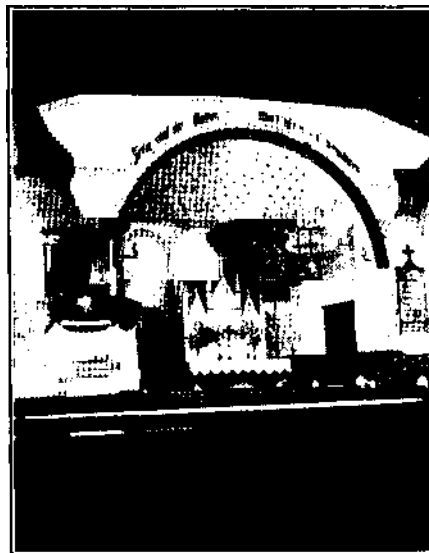
Community festivals in Canada.

The past year 1926 was a particularly joyous one for the Southep Parish in the Manitoba and Saskatchewan District; the two congregations of this parish were privileged to hold joyous church consecrations in the fall.

On October 10th the Immanuel congregation in Southey consecrated their renovated church again with praise and thanksgiving to the service of the Lord. In the morning, Father G. Weise addressed the congregation with appropriate words of exhortation based on Revelation 3:1-6; in the afternoon, Student H. Dänzer preached a mission sermon on Neh. 2:20. In the evening service, the local pastor gave information about the doctrine and missionary activities of our synod, in the local language. Pleasant weather and good roads brought many guests from neighbouring congregations, so that the church could not provide enough seating. About 250 guests were served during the noon hour by the women of the congregation in the newly established school and kitchen without difficulty.

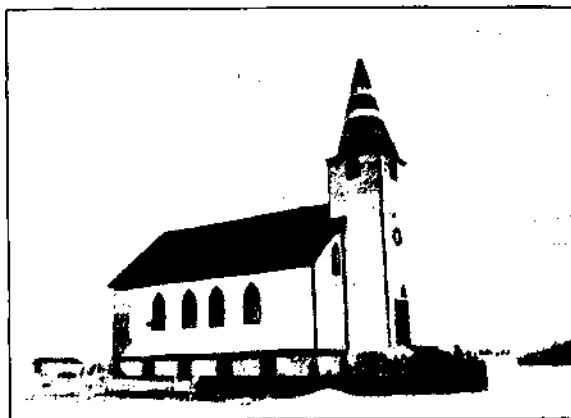
From the chronicle of the parish the following could be highlighted: Already in the year 1905 a preaching place five miles west of Southey was founded by Father G. Schmidt from Bethlehem Parish near Markinch. Rightly, however, it was decided that same year to build a rectory at Southey, from which Schmidt, with the help of student Chr. Gerling, served the present three parishes of Cupar, Markinch and Southey. But it was not until May 16, 1909, that the Immanuel parish of M. F. H. Notermund, with eight members.

organized. Soon after, they decided to build a house of worship from Feldstcin; on July 10, 1910, the cornerstone was laid for it. However, because of the mason's incompetence, the construction came to a standstill, and the congregation thus changed its building plan: The wall that had been built on was to be converted into a school, and then



Interior view of Immanuel Church, Southey, Sask. can. (P. A. G. Schwab.)

a church 54X32 feet large be built. On: August 31, 1910, the church was dedicated. A debt of P3, 200 weighed on your building. When in the beginning of 1926 this debt was finally paid off, the congregation immediately decided to suitably rebuild the makeshift school and church. This was then also carried out. The work on the school was done voluntarily by the members. The interior of the church was completed with expenses now paid to the amount of \$1, 300. The following pastors have served this congregation, Rev. G. Schmidt 1905-07, Rev. F. H. Rotermund 1908-12, Rev. A. H. Gallmeier 1912-18, Rev. P. Rueder 1918-21, Rev. P. J. Becker 1921-1924, and the undersigned since June 1924. The congregation numbers 180 souls, 120 communicant and 45 voting members.



Zion Church at Southey, Sask. can. (? A. G. Schwab.)

The other congregation to rejoice in the dedication of a long desired church is Zion Parish, eleven miles northwest of Southey. The history of this congregation is closely connected with that of the Immanuel congregation. North of Southey lived several Lutherans from Bukovina, Austria, who were not familiar with Word and Sacrament.

the pastor asked. "My debt to the missionary work!" replied the invalid. "Surrounding me last night were my sons, keeping loving watch at my camp. Then I thought of the poor heathen who, in their old age, are sold, cast out, or buried alive by their own children. To whom do I owe the fact that I am different? To the gospel. Oh, if the first Christians who brought it to my fathers had not shown more zeal in the mission than I, how would things be on my deathbed? Abandoned by my children, without comfort, without encouragement, without light, without hope, I would have to go to eternal damnation. Then my guilt at the missionary work fell on my soul. I cut and reap from the holy mission without having planted, watered, and tended much. Now I will make good my neglect in something." With this the dying man presented his pastor with a considerable sum for the mission.

Are we not all deeply indebted to the work of the holy mission? Let us therefore give abundantly to this work of the salvation of souls!

New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Proceedings of the Thirty-Third Regular Convention of the Ev. Luth. Synod of Missouri, Ohio, and Other States. Assembled at Holy Cross Ev. Lutheran Church, St. Louis, Mo., June 9--18, 1926. Concordia Publishing House, St. Louis, Mo. 252

Pages 5/2X8 1/2. Price: \$1. 25.

This is now the English report of our last great meeting in June 1926. What we have said of the German report, we repeat in relation to this English report. Whoever wishes to gain an insight into our church work, and whoever wishes to know how our Synod goes about its manifold business, should take up one or other of these reports. L. F.

All kinds of things from God's garden. Teachings of God in short form. By D. C. M. Zorn. Published by Johannes Herrmann, Zwickau. 335 pages 4X5 1/2. Price, hardback: Al. 3. 50. To be obtained through the Concordia Publishing House, St. Louis, Mo..

The elderly author, whose name is well known to our readers, writes in the preface: "I am old, very old. I wait daily for the gracious call of the Master. This is the last book I am writing. It is always complete. If the Master calls me today, it is complete. If the Master lets me live a little more and work on it, then it will be more comprehensive, more substantial. The title indicates that it is as I say. O what an inexhaustible wealth of teaching the dear, dear Word of God offers! What joy it is for me to be able to draw from this abundance and to present it! That, as long as my Lord wills." There are altogether 145 short articles, each consisting of two or three small pages, which make up this book, which, like all the writings of the author, we heartily recommend; all of them are questions of Christian doctrine and Christian life. We put here, to give an idea, ten headings, "How knowest thou that thou art elect?" "The Sin Against the Holy Ghost." "Suicide." "Envelope System." "Under what circumstances alone may a right-believing pastor preach in a false-believing pulpit?" "Litigate." "Eternal life." "How shall we read the Bible?" "Speaking with tongues" and "prophesying." "Let the leaders see that our synod suffers no harm." Each article is independent and complete; no internal connection exists between the several treatises; but the bond which binds them all is the absolute authority of the Divine Word. L. F.

Bible History References. Explanatory Notes on the Lessons Embodied in the *Comprehensive Bible History for Lutheran Schools*. Vol. II: *New Testament Stories*. With maps and illustrations. By F. Rupprecht. Concordia Publishing House, St. Louis, Mo. 477 pages 5X7 1/4, bound in cloth with gilt title. Price: \$2. 50. This is an excellent aid for teaching biblical history in parochial schools and Sunday schools. The author has also had much practical experience in teaching up to the present day, and he has not only explained the historical, geographical and similar things, but every word of biblical history.

finds a short explanation. References to the catechism are constantly given, and at the end there is always an indication of the relevant catechism pieces, paffing songs and paffing Scripture lessons. The whole work is furnished with a number of pictures, several maps, and a good index. No pastor or teacher or Sunday school teacher will regret purchasing this book for his ministry.

L. F.

Origin of Protestant Denominations. By John Theodore Mueller. Concordia Publishing House, St. Louis, Mo. 16 pp. 3X5 1/4.

Price: 5 Cts.; the dozen 48 Cts. Postage extra.

This is a short, contemporary treatise, in which first the origin of the various church communities is explained, then the "other spirit" of the Reformed churches, and finally the most important of these church parties: the Episcopal Church, the Congregationalist Church, the Presbyterian Church, the Methodist Church and the Baptist Church. At the end the other better known local sects are briefly mentioned, and for all of them it is also stated what they teach, what their customs are, and how large they are. L. F.

The Parish School Hymnal. Authorized by the United Lutheran Church in America. United Lutheran Publication House, Philadelphia, Pa. 393 pages 6X9, bound in cloth with cover and spine titles. Price: 75 Cts.

This hymnal is, as the title suggests, a book for Sunday and church schools. It contains on the first 57 pages the complete liturgy according to the common service with collects, versicles and psalms and the Small Catechism. The number of hymns amounts to 371, arranged according to the course of the church year. These hymns also include a large number of old Lutheran hymns and good English hymns. Unfortunately, however, in contrast to the actual hymnal of the United Lutheran Church, some concessions have been made to modern ecclesiastical demands. Cardinal Newman's blurry "Lead, Kindly Light" has been included, as has Fanny Crosby's "Pass Me Not, O Gentle Savior," which the noted General Council theologian, the late E. Schmauck, quite correctly described as a modern Methodist "revival hymn." The book is otherwise well furnished and the price is certainly not too high. L. F.

Proceedings of the Twenty-Fifth Annual Conference of the Associated Lutheran Charities. Published pursuant to resolution of Conference by the Committee on Information and Publication. 106 pages 3X6 1/2. Price: 25 Cts. net. To be obtained from Rev. 3. D. Witte, 1439 Melville Place, Chicago, HL, ober bom Bethesda Lutheran Home, Watertown, Wis..

A report on the last Charity Conference, in which all the lectures given are printed. This small book, offered at cost price, gives a good insight into the blessed, widespread work carried out by the various associations that make up the Charity Conference. L. F.

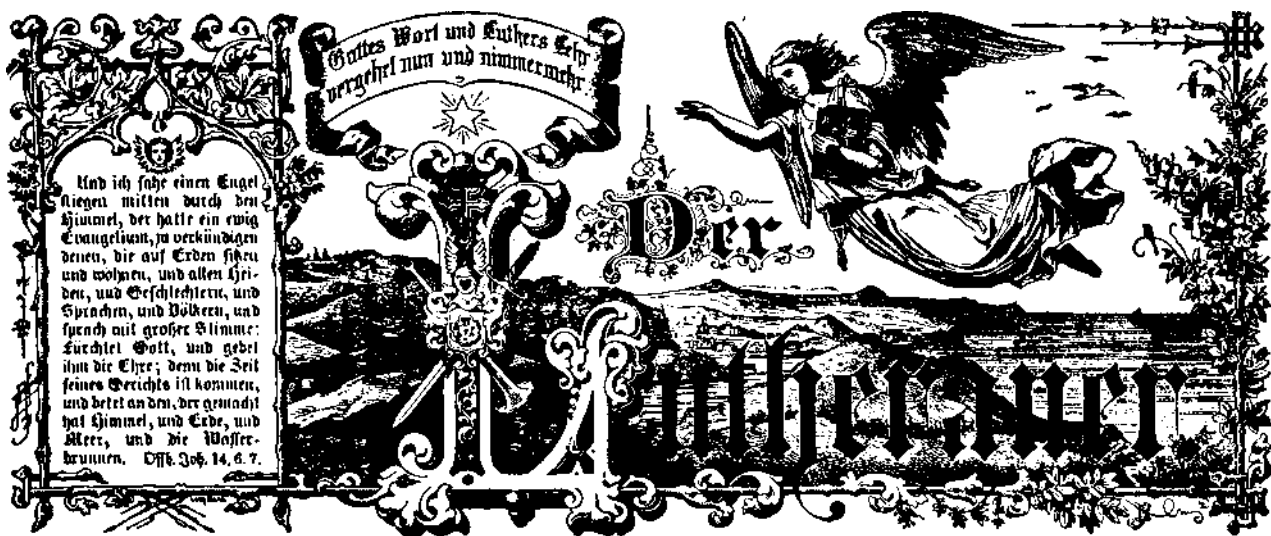
News about the community chronicle.

Introductions.

Introduced on behalf of the district prefects concerned:
On the 1st of Sonnt, n. Epiph: 88th E. W. Luecke and F. T. Schroeder as professors at Concordia, In8titute at Bronxville, N. P., by 8th H. Birkner.
On the 3rd of Sonnt, n. Epiph.: 8. C. T. O h l i n g e r as superintendent at Martin Luther Children's Home at West Roxbury, Mass. assisted by 88th P. Löber, C. F. Wurl, J. F. Pfeiffer and J. H. Volk of 8. H. Birkner.
On the 5th of Sonnt, n. Epiph.: P. G. J. K u p k e in the Zion church at Magnolia, Iowa, assisted by 8. R. Grotos of P. G. Francke. - 8. E. L. W i t t e in the Immanuel congregation at Kingston, N. P., assisted by Prof. Th. Hausmann, and 8. L. W. Dornseifs by Prof. F. T. Schröder. - 8. F. Kalandar in St. John's parish at Rapidan, Minn. assisted 8. G. Kohlhoff by P. A. C. Klammer. - ? A. H. Hoyer in St. John's parish at Puma, Colo. assisted by 8. Th. A. Meyer.
On Sun. Septuagesimä: 8. R. F. H o l t z e n in the Trinity Church at Vancouver, B. C., Can., assisted 8. F. M. L. Nitz' by 8. V. L. Meyer.
On the 2nd Sunday, n. Epiph. teacher H. W. O s i e k at St. Paul's parish, Stover, Mo., from 8th J. W. Lehr.

Initiations.

Dedicated to the service of God were:
Churches: On 2 Sund, d. Adv. 1926: Our Savior church at Emerald, Nebr. (8th H. Erck). Preachers: Krey, Matuschka and Säger. - On 3 Sundt, d. Adv.: Chrifiuskirche zu Chicago, Ill. (8. E. F. Härtel).



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Vol. 83.

St. Louis, Mo., March 15, 1927.

No. 6.

The eyes of JESu.

And though many men leave thee, I cannot depart from thee, Because thine eyes, thine eyes wet with tears, Look at me still.

The eyes that called Simon Peter In spite of his heavy guilt, They show me the depths of the heart of salvation, full of grace and mercy.

They look at me, poorest of the poor, So deeply, so intimately,
That never I may forget her divine mercy.

Ye eyes of JESu, let me remember you. When temptation threatens me!

I want to sink into your eyes
In Last Distress.

J. W. Th.

The doctrine of the Lutheran Church.

Radio sermon delivered at LI'HO Station on February 20, 1927.

Every Lutheran is glad to have the opportunity to present the doctrine of the Lutheran Church. He knows that this is a service to anyone who desires certain information about the great questions of time and eternity.

When the neighbor complains: The other day I read in the newspaper that according to the opinion of some theologians our Bible is an ordinary human book, according to the opinion of most theologians indeed an unusual, excellent book, but that there are many errors in it: what does the Lutheran Church teach? so answer: The Lutheran Church teaches that the Holy Scriptures are God's own Word, inspired by the Holy Spirit word for word, infallible in every statement. She holds with the apostle Paul: "All Scripture is inspired by God!" 2 Tim. 3:16. She would have no courage to contradict a

It would be a shame for a sinner seeking the way to salvation to have a guidebook in his hands that would have been written or co-written by sinful, fallible people. But with great joyfulness she presses the Bible into his hand. He can absolutely rely on the inspired Word of God, that is, the Word inspired by the Holy Spirit.

The Lutheran Church takes all its teachings from the Holy Scriptures. One boasts of his doctrine because it is apparently so reasonable. Another claims that what he is preaching today was revealed to him by the Holy Spirit last night. A third says: "My doctrine is true because a great synod has established it. This is not the way the Lutheran Church speaks. She speaks with Peter: "If any man speak, he speaketh it as the word of God," 1 Pet. 4:11. Therefore she also proclaims her doctrine with so great joy. It is nothing other than the word of the apostles, the word of which Christ said that through it men would come to believe in Him until the end of time.

To those who seek God, it proclaims God as He has revealed Himself in the Holy Scriptures. It confesses, as the eternal Deity of the Father, so the eternal Deity of the Son, and the eternal Deity of the Holy Ghost: three Persons, one Divine Being. And whosoever shall take JESum for a mere man, or for a high heavenly being, but not possessing the whole, undivided Godhead, she declares him to be without God, and to be outside the Christian Church. JESu himself tells them to do this. "He that denieth the Son hath not the Father also," 1 John 2:23; and she cries out to all sinners the word of JESu, "This is life eternal, that they may know thee, that thou alone art true God, and whom thou hast sent, JESum Christum," John 17:3.

About the origin of the world and the origin of man, the daily press instructs its readers that it all developed gradually out of itself. The other day the neighbour even heard in a church how man, not all by himself, but with God's help, developed from an animal being into a human being.

I have worked my way up to the essence of being. The Lutheran church renounces every form of evolutionism and confesses: "In the beginning God created heaven and earth", Gen. 1, 1. It also does not listen to the scientific talk of a creation that must have taken millions of years, but believes the Creator Himself: "In six days the Lord made heaven and earth", Gen. 20, 11.

To the man who desires certain information about his situation, the Lutheran church gives this notice: "Because of your innumerable sins you are doomed to eternal damnation; because of your original sin you are doomed to eternal damnation; because of Adam's sin you are doomed to eternal damnation. And so deeply and utterly are you depraved that you are incapable of any good, utterly incapable of saving yourself from sin and damnation. Let the sinner twist and turn and finally blaspheme God, accusing Him of unrighteousness, the Lutheran Church holds fast: "By one sin is condemnation come upon all men." "We also were children of Uorn by nature, even as the Audern." "Death is the wages of sin." "Ye would be dead in trespasses and sins," Rom. 5:18; Eph. 2:3; Rom. 6:23; Eph. 2:1.

But the Lutheran Church immediately points the sinner who has thus been struck to the ground to the cross of Golgotha. She cries with power to the lands, "Behold, this is the Lamb of God, which bareth the sin of the world!" She rejoices that she may proclaim to the world of sinners the great fact that God's Son died for men, the wonderful doctrine of substitution, that He who knew of no sin was made sin for us, that we might have in Him the righteousness that is before God. She rejoices exceedingly that she may say this to all sinners; that Christ, by his holy obedience and innocent suffering, has atoned for the sins of all sinners; that God loves the world, and offers salvation in Christ to all, and wills to make all sinners eternally blessed.

Therefore, "Believe on the Lord Jesus Christ, and thou shalt be saved." Apost. 16, 31. You have just heard that Christ has atoned for your sins. Believe this! Accept the forgiveness proclaimed to you in the gospel, and you will be blessed. This is the Lutheran doctrine of faith.

Of course, a man dead in sins cannot bring himself to faith, cannot convert himself. He thinks all this is folly and foolishness, that there is forgiveness of sins for the sake of the substitutionary satisfaction of Christ. If God did not by his almighty power and grace convert men, work faith in them (for this is a thing), no man would be blessed. But this is the blessed doctrine of Scripture before: conversion: God has mercy on these poor, defiant, resisting his grace, and by the preaching of the gospel creates in them a new heart, gives them faith. And he wants to do this to all people. The Lutheran Church watches over this article with all seriousness. She does not tolerate anyone persuading the sinner that he can convert himself or do anything to help him be converted; for as long as man has any spiritual

power in himself, he will reject the work of the Holy Spirit. But this is the teaching of Scripture: "We believe according to the working of his mighty power," Eph. 1:19. And so it is said in the confession of the Lutheran Church, and indeed in the heart of all Christians: "I believe that I cannot by my own reason or strength believe in or come to Jesus Christ my Lord, but the Holy Spirit has called me through the gospel."

And now what does the Lutheran Church teach about justification? This is the question of all questions: How does the sinner attain the righteousness that is valid before God? The Lutheran church recognizes it as its task to put the scriptural answer to this question into the mouth and heart of all sinners in the world. The answer was given earlier: Christ has purchased the righteousness that is valid before God for all men, and offers it to the sinner in the Gospel, and as soon as the sinner accepts it, that is, believes, he stands righteous before God. Therefore the answer of Scripture is clear and brief: "We hold therefore that a man is justified without works of the law, through faith alone," Rom. 3:28. The Gentiles do not want to know anything about this. The heathen want to be saved by their own works (and yet they can produce nothing but sinful works and remain under the curse). The Lutheran church wants nothing to do with this. She warns sinners against all communities which, in a good pagan way, instruct men to acquire a righteousness valid before God by their own doing. She confesses with Paul in the name of all Christians: "But to him that worketh not works, but believeth on him that justifieth the ungodly, his faith is counted for righteousness", Rom. 4, 5.

We heard earlier that the forgiveness acquired by Christ is offered to sinners in the gospel and that the Holy Spirit works justifying faith in man through the gospel. This is the Lutheran doctrine of the means of grace. Let us hear it again. All salvation which Christ has purchased is laid down for sinners in Word and Sacrament, and by this forgiveness of sins being offered and communicated to sinners, faith is wrought and strengthened in them. There is no other way of justification and conversion than that which takes place through the means of grace. This is why the Lutheran Church so earnestly warns the sinner against swarming up to heaven or descending into the depths for the attainment of salvation, crying out to him, "The Word is near thee!" "This is the word of faith which we preach." "So faith cometh of preaching," Rom. 10:8, 17.

And what more shall I say? The time would be too short for me if I wanted to give even the briefest account of the other teachings of Scripture that are so exceedingly important: The doctrine of sanctification, namely, that he who is justified by grace cannot but diligently serve his dear God and Saviour in good works; the doctrine of the church, namely, that the invisible church is the communion of all those who have been justified by faith in JESUS Christ, and are found God's children, kings and priests, possessors of the keys of the kingdom of heaven; and as to the visible churches, that all Christians are bound to adhere to the church of the pure word and of the unadulterated sacraments.

And to shun all false churches; and the doctrine of the last things, that the end of the world is at hand, when Christ shall come again, not to set up here another thousand years' kingdom, but to judge the quick and the dead, to deliver up all that disobey the gospel unto everlasting damnation, and to receive into everlasting blessedness all them which believe on Jesus Christ.

Only one thing should be stated again with all possible force: The Lutheran Church teaches that all evil: sin, non-conversion, damnation, is solely the fault of man; that, on the other hand, all good that befalls us: our conversion, our preservation in the faith, our blessedness, is entirely God's work, God's grace. The Lutheran Church never tires of crying out to men, "Israel, thou hast brought thyself to misfortune; for thy salvation is with me alone," Hos. 13:9. She teaches her children to say: That we are God's children, that God has determined from eternity to bring us to faith by the means of grace, and to keep us in faith, is vain unmerited grace. I owe it to my Saviour, to my heavenly Father's eternal grace, that the Holy Spirit has called me through the gospel, sanctified and preserved me in the right glow, and on the last day will raise me and all the dead and give me eternal life together with all believers in Christ. This is certainly true!

Th. Engelder.

Following this article, the "Lutheran" will once again cover all the doctrines of the Lutheran Church in short articles penned by D. Engelder in casual order.

Our mother.

No son ever loved his mother with such a great and holy love as the Lord Jesus loved his mother Mary. But when one day, as he was teaching the people, it was reported to him, "Behold thy mother and thy brethren stand without, desiring to speak with thee," he said, "Who is my mother? And who are my brethren?" "And stretching forth his hand over his disciples, he said, 'Behold, this is my mother and my brethren,' " Matt. 12:46-49.

What the Lord says here about His relationship to the church, which He Himself founded, is even more true of our relationship to the church. She is our mother. "The Jerusalem that is there, which is free, is the mother of us all", says Paul Gal. 4, 20. The church of God of the Old and New Testament on earth and in heaven, in time and in eternity, is our mother.

God, the heavenly Father, "begat us according to His will by the word of truth", Jam. 1, 18. The word of truth is more than a document from ancient times. It is the living and life-giving sermon as it is proclaimed in the church of God from and according to God's word.

"I believe in the Holy Spirit, a holy Christian church." These things go together. The effect of the Holy Spirit, the rebirth, the sanctification, happens in the church which brings the word of life.

And when we say "church", we soon also think of the church in its visible form, the local congregation and the synod. And rightly so. These outward organizations are not the same as the church in its spiritual sense, but they are the form in which the kingdom of God comes to us.

We want to talk especially about the Synod here.

The Synod is our mother.

That there are congregations in which the Word of God is preached, the sacraments administered, sinners brought to repentance and led to eternal life, children baptized, taught, confirmed, married couples blessed, the erring warned, the afflicted strengthened, the sorrowful comforted, the deceased Christianly buried, all Christian virtues cultivated, we owe to the Church in general, and especially to the Synod.

Even the ancient congregations, which were there before our Synod existed, had not grown out of the earth or sprung up of themselves, but owed their existence to the Church in general, to this or that ecclesiastical body, to the congregations from which the founders came, to the missionaries, preachers, and teachers sent to thuen from the old fatherland or from elsewhere.

The Synod is our mother also in the sense that it nourishes us, protects us, teaches us, admonishes us, consoles us, strengthens us, works on us and with us, saves for us, cares for us and reckons with us.

She is a mother who lives only for her children. She was established for the sole purpose of bringing churches into existence, feeding them with the bread and water of life, clothing them with the garment of righteousness, ordering and directing their work in the kingdom of God, keeping error and falsehood at bay, promoting the spiritual welfare of the churches and church members in every way.

For whom do our professors at the teaching institutions work when they train young people in years of study to become preachers, teachers, missionaries? For whom do our missionaries work on the missionary and itinerant preaching fields? For us, you and me, our individual churches. The child does not worry: what shall I eat, what shall I drink, with what shall I clothe myself? The church does not worry: Where shall I get servants of God to present the bread of life to me and to spread the gospel in my name, as the LORD has commanded me? The child relies on the mother. She provides, because that is what she is there for. The church relies on the synod, for that is what it is there for.

To whom does the child flee when it needs advice, comfort, protection? To his mother. To whom does the congregation flee? To the synod. The whole synodical institution, with its officers, authorities, conferences, committees, journals, etc., is nothing more than the advising, comforting, protecting mother.

And mm a question for you, church, and for you, church member:

Are you one of those children who gladly put up with the fact that their mother cares for them, works for them until late at night, sacrifices herself for them with all that she is and has and can do, but do not ask whether their mother is well or ill? Or can you say of yourself that you cherish, serve, and love not only your physical mother, but also your spiritual mother?

The fact is that the Synod often feels like many other mothers: it suffers hardship, and some children care very little about it.

She may have made mistakes like any other mother in bringing up her children; but even if these mistakes were a hundred times greater than they really are, a right child would not neglect her on that account, precisely because she is once his mother.

And wastefulness or dishonesty, as they are always shown in the state and in individual business enterprises, can truly not be accused of the Synod. The workers of the Synod, from the highest official to the most distant missionary, are all overloaded with work and worse paid than lowly state officials in often very insignificant, unimportant positions.

Stop your nagging, your blaming, your fault-finding, dear brother! Remember your filial duty and exhort your brothers to remember theirs. This is the matter at hand. Rejoice that you do not have a stepmother out of a fairy tale book, who wants to rob you of what is yours or is after your life, but a real mother, to whom you owe your spiritual life, and who lives, cares, and works - yes, works - only for her children, for she is still young and strong, and she can still be a blessing to many children.

We read the foregoing article several years ago in the "Parish Bulletin" of our sister Synod of Wisconsin. It is also pertinent to the members of our Synod, and is so timely just now that we have printed it in full.

L. F.

Speech delivered to the student body of Concordia Seminary in St. Louis.

at the annual visit on February 22, 1927, and left to print by request.

My dear students!

This is the first time today that I have welcomed the theoretical students of our Synod to this new seminary. They have left the old place, where our preachers were trained for over forty years, at the end of the last school year and have moved into these new buildings.

Their removal has taken place at an important period of our Synod. When in 1887, forty years after the founding of our Synod, D. Walther died, the first generation came to a close. And now, after forty years, the second generation is closing and hiding in its chamber, while in its place the third generation is now entering the track. It may justly be said that the entrance into this new seminary for preachers marks the boundary between the second and third generations of our Synod.

It is Scriptural to divide the history of the Church into generations. Thus, in the first chapter of the Gospel of St. Matthew, the whole period of God's people of the Old Testament is divided into three times fourteen generations. "Old members from Abraham to David are fourteen members. From David to the Babylonian captivity are fourteen members. From the Babylonish captivity unto Christ are fourteen members," v. 17. Also the Scriptures remind us

Remember that with the change of generations, great changes usually take place. Thus the age of Joseph was a time of rest and refreshment for the people of God, while after the death of Joseph oppression and persecution broke in. Under David the church of the Old Testament flourished, while already under his son Solomon the apostasy was in the offing, and after his death the separation of the kingdom and the great apostasy took place. The church in the New Testament suffered a similar fate. Thus, through the ministry of the apostles Paul and John, glorious churches were founded in Asia Minor, but their splendor did not last through the second generation. Luther, therefore, on the basis of his historical studies, makes the frightening statement that the word of God has not remained pure and loud in one place over a man's memory, and that it is gone when those who brought it on the scene have laid themselves to sleep.

This saying of the reformer proved true after Luther's death at the Lutheran church. No sooner had he closed his eyes than misery broke in with force. And the very University of Wittenberg, from which the light had gone out, was chiefly to blame for the confusion. For thirty years the struggle and strife lasted, until in 1577, by the adoption of the Formula of Concord, a new period of prosperity was again bestowed upon the Church, which lasted forty years, until the outbreak of the terrible Thirty Years' War in 1618.

When forty years ago D. Walther and the other fathers of our Synod departed from us, the anxious question went through the whole Synod: What will happen now? D. Walther was already dying when the Fifth Synod of Delegates assembled in Fort Wayne on May 4, 1887, and his death occurred on Synod Sunday, May 7. D. Schwan, in his synodical address, pointed to the prominent passing of D. Walther as a momentous event, and said, among other things, "About this year's meeting a new period in the history of our synod will begin. It cannot fail to do so." The Synod itself opened its meeting on Monday with a funeral service, during which the hymn "Aus tiefer Not schrei' ich zu dir" was sung, as well as the Litany kneeling after the reading of the 90th Psalm.

What was feared, however, did not come true. God was unspeakably gracious to the second generation, especially in the way that he gave this seminary capable forces who stood fully on the Holy Scriptures and lived in the Word, thus raising up pastors who were able to found and promote Christian congregations. Thus, not only was the struggle for sola gratia ("By grace alone") carried on with all vigor, but our Synod also spread in an undreamed-of manner over our whole continent and established missions in distant continents. To the glory of God it may be said that the history of the second generation of our Synod has been a glorious flowering such as the Church has seldom experienced.

The second generation has now also gone to sleep. The few who are left are waiting for the soon call of their Lord. A new generation is on the way. You, my young friends, belong to this generation. What will now be the history of the third generation of our synod?

In recent years, many things have changed in our company. Externally, some things have changed for the better. Our educational institutions are magnificently enlarged. Many of our congregations gather in splendid churches. Our work is finely organized and committed to skillful commissions. The synodical body is functioning. But all this is no sure sign that we are still

are what we were, but may be only the shell under which decay hides and takes place. There is no denying that more and more ominous symptoms are appearing which indicate that strength is waning and withering will set in unless a stop is put to it. Just to call attention to a few things. The love for the Word of God and the desire for it has diminished. Because of this, people no longer delve into the Scriptures as they once did. The education of the growing youth is in trouble in some parts of our synod. The church schools have fallen there, and a race is growing up which is not deeply and firmly grounded in the truth. The line between us and the world is beginning to blur, and the result is that in some places pastors and congregations tolerate logism and worldliness, and do not press for divorce and separation. The willingness to leave everything for the sake of Jesus and to make sacrifices for the sake of the gospel is diminishing, just as this lack is becoming apparent in our students at the time when vocations are being distributed.

If we, dear students, close our eyes against these and other harms and say: It is peace, it has no danger, the poisons will increase, poison our synodal body more and more, and finally bring about death.

May the merciful God protect the third generation of our Synod from this and remain with them as He was with their fathers, and give us open eyes, so that we may recognize Joseph's harm, repent, watch, plead and pray! And now, in conclusion, I would like to remind you, dear students, of your great task and responsibility. Just as the second generation of our Synod has been kept in the truth primarily through our seminary in St. Louis, so it will depend primarily on this high school what course the third generation of our Synod will take. They will be the leaders and spiritual guides of this generation. When D. Walther, on his deathbed, thought of the second generation of our Synod, he prayed, "God preserve our Synod a godly ministry!" The Lord must give this grace to the third generation as well, or all will be lost.

And now much depends on how you use the time of preparation for the preaching ministry here, in which sense and spirit you study and in which attitude you enter the ministry. The kind God has given this seminary faithful teachers to this day, men who are experienced in the Scriptures and well equipped to educate theologians. Now, if you want to become true theologians and acquire the ability to edify churches of God later on, ask the Holy Spirit daily for the right art of concentrating on the one thing that a theologian needs, and that is that the doctrine of justification by faith, the great article of Christ, the Savior of sinners, be the center of your theological thinking, so that you can say with Luther: "In my heart alone reigns, and shall reign, this certain article of Christ, which is the certain beginning, means, and end of all my spiritual and divine thoughts, such as I may ever have day and night." If this article lives in you, you will be safe from all heresy, and will also be preserved on the one hand from busyness, wherein some ministers seek salvation, and on the other hand from sloth and indolence, since faith is a mighty, busy, active thing, and always doing good works, and those which every man's profession and station bring with it.

Our country today celebrates Washington's birthday and remembers the benefits God has bestowed upon us through the ministry of this truly great and noble man. Our Synod

The Lord has appointed this week for publicity, to remind us anew that we are to preach the Gospel near and far. You, my dear students, cannot celebrate both events better than by becoming aware anew of the great responsibility which the Lord has laid upon you.

May the merciful God bless the third generation of our dear Synod and remain with them with His grace and faithfulness for JEsu's sake! Amen.
F. Pfothenhauer.

From the mission and for the mission.

Memoirs of a Traveling Preacher.

In earlier years, the work in the field of inner mission in our synod extended almost exclusively to those who wanted to be Lutherans, at least in name. Today, however, as churchlessness and unbelief become more and more widespread, our missionaries are turning more and more to these very churchless people, without asking of what origin they are. But from most mission posts in our country and Canada it is Lutherans, often former members of our older congregations, who form the core of new congregations.

It is a sad fact that many of our people, when they leave their home congregation, are thereby lost to our church and synod. They either join the great heap of the churchless, which is constantly growing in our country, or they join a false-believing or unbelieving church community and thus help to strengthen and spread false faith and unbelief. But there are also, praise God, many, many such people still in our church who, when forced by circumstances to live in an area where our church has no congregation, long with all their hearts for the preaching of the Word of God and do all they can to have a missionary come to their area, preach the Word of God to them, and, if possible, plant a church. Of these who are faithful to their God and Savior and are a true salt of the earth and light of the world, I would like to present two examples here.

A confessor and missionary.

I think first of a younger woman who married a Roman Catholic man and then moved with him to a sparsely populated part of one of our western states. There she now lives far from her parents' home and from her home parish. That it is not easy to live out one's faith there is well understood. But since one of our traveling preachers is in that area, she takes every opportunity to attend the services, which are held in a private residence several miles away. Her husband at first sticks to the Roman, but accompanies her more and more often to the Lutheran services, and in time he will probably attend only the Lutheran service. She hopes that he will still be devoted to the faith of the Lutheran Church, her faith, and that he will confess this faith. She diligently teaches her little son the catechism and the Bible stories. Thus she works silently for her Savior's glory and for her and her family's salvation and blessedness.

But not only in her own house, but also in her neighbourhood she praises and confesses her Saviour by word and deed. She has a neighbour who is also of the same house.

and the school was opened on August 25 of the same year by the pastor of the congregation with 17 pupils. God has bestowed his blessings upon the congregation and school during the years that have passed, for at the present time the congregation consists of 400 souls, and the school is attended by 145 children. The pastor of the parish is Rev. E. A. Hoffmann. E. H.

Southern District Assembly.

On the evening of February 22, at the house of worship of Grace church, Mobile, Ala. (P. W. H. Hafner), the 31st Synodical Convention of the Southern District was opened. Prof. E. Koehler's important paper was on the work of the Holy Spirit. He explained that the Holy Spirit offers and appropriates the redemption perfectly purchased by Christ for all men to individual men through the means of grace, and only through the means of grace. No man can of himself come even at first to faith and sanctification, but the Holy Spirit alone can work in the heart the acceptance of the grace he offers. Man cannot plant faith in himself, but he can destroy the work of the Holy Spirit in himself.

Four congregations, four pastors and two teachers were admitted to the Synod. The Mission Commission and the pastors of the various mission congregations reported on the progress of the last three years. Among other things, the mission work in Cuba, which was made very difficult by the storm, was discussed. All congregations were encouraged to grow stronger in the work of the Lord in spite of all obstacles.

Welcome guests of the district were Vice-President F. Brand, who represented the President of the Synod, Superintendent of Schools A. C. Stellhorn and Mr. E. Seuel from Concordia Publishing House. In the sermon preached at the opening service, Vice-President Brand showed from 1 Petr. 4:10, 11, how we Christians have all been entrusted by God with various gifts for the purpose of serving one another and praising God through Jesus Christ. In the meetings he spoke briefly about the relationship of the individual congregation to the synod and explained that a congregation does not lose its right of self-determination in any respect by joining the synod. He also assured us in his report on the missions of the Synod and on the present situation in China, that the Chinese are not hostile both to the Christian religion and to foreigners, but that every precaution has been taken to protect our missionaries from harm.

Teacher Stellhorn gave an interesting address in which he emphasized the little recognized but nevertheless highly important work of the Christian parochial school teacher and encouraged us to establish a parochial school wherever possible.

The confessional address on Friday evening was given by Fr M. Gebauer. Fr. H. H. Kellermann preached on Mark 4, 26-28. He explained that it is the duty of every Christian and especially of every preacher to sow the seed of the Word of God purely and abundantly, but that we must leave the growing and flourishing to the heavenly Lord of the harvest.

On Saturday afternoon, the pastors, teachers, and laymen held individual meetings and discussed how each could best advance the kingdom of God in his office and station.

The Chaplain of the Synod, Rev. H. Niewald, preached the German sermon on Sunday morning. This was followed by a special service, in which the members and representatives of the Southern District present praised and thanked God for giving them

had provided a faithful leader in the person of Praeses G. J. Wegener for thirty-six years. Father E. W. Kuss of New Orleans preached the sermon. Praeses Wegener had already given notice at the first meeting, on the occasion of his presidential report, that he would resign his office as president. Father M. W. H. Holls was elected as the new president.

The representatives and guests at this meeting in Mobile will long remember the kind hospitality bestowed upon us here. The members of the congregation spared neither money nor trouble in entertaining their guests. Every one who made his way home again on February 28 took with him pleasant memories. God bless!

H. J. Naumann.

To the Ecclesiastical Chronicle.

Domestic.

The Holy Passion Season. The following beautiful introduction to the holy Passiontide is brought by the "City Missionary" of Chicago, the paper devoted to the City Mission there. We are pleased to print it for the benefit of our readers. It reads:

"The holy time of Passion is again at hand, the blessed time in which we accompany our Saviour on His path of suffering and death. But if this time is to bring us benefit and blessing, it is not enough that we listen to what is preached to us, but we must also carefully search and investigate what it all means. Only when we realize that our sin brought our Saviour to the cross, that he went this difficult way of suffering for our sake, out of love for us poor, lost and damned sinners, in order to redeem us from sin, death and condemnation, only then will we rightly understand his suffering and speak with a penitent heart:

"It is I who should pay, bound
hand and foot in hell;

The scourges and the bonds And
what thou hast endured, That hath my
soul deserved.

"Then we will also thank him from the heart and prove our thanks in deed by hating sin with all seriousness, by living a life pleasing to God in his power, by bearing our cross patiently, and by taking comfort in the anguish of sin and death that his blood cleanses us from all sin and opens the door to heaven for us. Then the contemplation of Christ's suffering and death will bring us true strength and power, consolation, peace and blessing. To this end, may he himself, our faithful Saviour, bless the coming Passion season and all the Passion sermons to all our hearts for the sake of his holy name!" J.T.M.

Contributions for church purposes. It has now been calculated how much was given for church purposes in 1925 by the church people in the United States and Canada. The total is \$656,000,000, of which the Campbellites account for \$20,000,000, the Congregationalists for over \$26,000,000, the Episcopalians for \$39,000,000, the Baptists for \$73,000,000, the Presbyterians for \$78,000,000, the Methodists for \$147,000,000, the Catholics for \$168,000,000, and the Lutherans for nearly \$52,000,000. Our synod is recorded as \$13, 701, 745. But these sums include what has been contributed also to our own congregation.

These figures are, of course, not entirely accurate, because not everything that a Christian gives for church and mission purposes can be accounted for. Also, not all church communities calculate in the same way. Calculated on the basis of the individual members of the congregation, the annual contribution is ultimately only small. In our synod

the average contribution was \$6. 83 for out-of-town purposes, and P15.16 for parochial purposes. An official of the Methodist Church has calculated that if the members of his community had given tithes of their income, the total would have risen to P300,000,000, or three times as much as the highest sum ever receipted.

If the church is to do its duty and preach the gospel according to Christ's ordinance throughout the world, it is necessary that all Christians give gladly and regularly. That we so often fall short of our goals is largely due to the fact that a large portion of our members do not do their part. Thus faithful Christians, who often have only the necessities, must bear a double burden; and they do it gladly, when they look to the Saviour who sacrificed Himself for them. But for the lazy, stingy and unwilling givers it is written: "He who sows sparingly will also reap sparingly", 2 Cor. 9:6.

J. T. M.

No honor for Christians. Some time ago a conference of Christian students was held in Milwaukee, at which Dr. Timothy Lew, Dean of the Faculty of Theology at Ketching University in Peking, China, lamented in his speech: "The vast majority of Christians do not live by the principles they claim to believe. Christianity as we germinate it today is the most loquacious of all religions, but far from being the most ideal in practice. Christians today are only lukewarm and superficial in their love against Christ. Christians are all too often haughty and show superiority to others instead of being humble and brotherly. They are often guided by very wrong motives and unchristian purposes. Very often the exploitation of others is the real driving force behind their actions, to which they then try to lend a moral and religious veneer. They do not observe the precept of love and unity among themselves, and thus the Church presents a sad picture of internal and external dissension—a condition which must make a decidedly bad impression upon the non-Christian world."

Of course, this is not true of actual Christians, but only of the hypocrites who use the Christian name without being Christians. The brokenness of the church also comes from those who lie and deceive in God's Word. J. T. M.

Mission Progress. According to the *Lutheran Church Herald* the total missionary work of Protestant communities between 1790 and 1920, that is, within one hundred and thirty years, has shown the following progress: Missionary societies: then none, in 1920, 829; missionaries: few, now 29, 188; indentured laborers: then few, now 151, 785; organized churches: then few, now 36, 246; other missionary places: then none, now 50, 513; baptized: then few, now 6, 540, 830; standing in baptismal classes: then only a few hundred, now 1, 680, 116; Sunday schools: then none, now 50, 277; teachers and pupils: then none, now 2, 535, 726; native contributions: then none, now P7, 469, 198; low and high schools: then none, now 49, 426; pupils: then none, now 2, 440, 149; colleges and universities: then none, now 101; students: then none, now 22, 827; theological seminaries and Bible schools: then none, now 461; medical schools: then none, now 19; schools for nurses: then none, now 72; medical missionaries to the heathen: then none, now 1, 157; hospitals and institutions of care: then none, now 2, 544; total treatments: then none, now 11, 548, 808. During this period six and a half millions of heathen have become Christians. This would be about the same scale as in the first three centuries after Christ, within which between ten and twelve

And yet today we have far more means of mission at our disposal than the Christians of that time, and in addition there were only relatively few who were able to carry out missions. The progress, humanly speaking, should be far greater than it actually is.

One of the change sheets remarks: "Let us not allow our minds to be dulled by the facts, but consider the following Almost every second a human being is born on earth, that is, about thirty million people every year. Since only one-third of the people are Christian, twenty million pagans are born every year. At that time, one hundred and thirty years ago, there were of course not so many; for in that time the population of the earth has about doubled; but even then, about 1790, ten millions of non-Christians must have been born annually. In one hundred and thirty years 6,500,000 people were won for Christ, while in the same period seventeen hundred million people died in paganism. When one calculates in this way, one realizes what a tremendous task the Lord of the Church has set us."

It is true, pagans are not made Christians at the drop of a hat, but the church must not neglect any means of preaching the gospel." J. T. M.

Death penalty reinstated. After ten years of not carrying out the death penalty for certain crimes, the state of South Dakota has now reinstated the death penalty. It has come to the realization that this is the only means to control the ever-increasing crime. Other states have also reintroduced the death penalty. God's Word prescribes this punishment for certain cases, saying: "Whosoever sheddeth man's blood, his blood also shall be shed by man," Gen. 9:6. This is to be done in such a way that the authority instituted by God, by virtue of the power vested in it, punishes the murderers with death; "for it does not bear the sword in vain; it is God's servant, an avenger of punishment on him that doeth evil," Rom. 13:4. That crimes are often taken so lightly comes from the fact that they are no longer regarded as terrible offences. Unbelief, despising God's law and will, is indifferent even to the most horrible outrage. J. T. M.

Abroad.

From our church work in Europe. The "Alsation Lutheran" writes about this: "This month we have to bring unpleasant news to our readers. To our pastoral conference during the Christmas week, which is usually a very special refreshment after the holiday work, this time our dear pastor A. Kreiss brought a document that to a certain extent dampened the festive mood. It was a call from a parish in Talle, Lippe-Detmold, which he had received on Christmas Eve. In one respect, of course, we had to rejoice over this calling from the heart, because in Talle God has opened wide the door to the pure, noiseless gospel. There about a thousand souls have left the national church and formed a free church congregation. Most of these people were formerly Reformed, but through contact with our German brethren in faith have recognized the wrong position of the Reformed church and have unanimously decided to become Lutheran and to join the synod of our brethren in faith in Germany. Since it seemed absolutely necessary under such circumstances that this congregation should immediately receive a pastor, the pastoral conference, the quickly convened mission commission, and the congregation in Schillersdorf and Obersulzbach could not do otherwise than un-

We have advised our dear brother to recognize and accept as God's voice the call he has received to temporarily administer the pastorate in Talle until the situation there has been further clarified. But it is with a heavy heart that we have advised him to do this, for it is a great loss for the congregation in Schillersdorf-Obersulzbach as well as for the whole Free Church in Alsace. Although he has hardly been able to serve the church in Alsace for three years since he finished his studies in our theological college in St. Louis in April 1924, during this time he has worked among us with all faithfulness and under God's rich blessing, both as pastor of the congregations of Schillersdorf and Obersulzbach as well as a co-worker in our 'Alsatian Lutheran' and as a member of the Mission Commission and as an executive of the Charity Association. May the faithful God bless him for all the love and faithfulness with which he served us in Alsace, and may he also be a blessing to his church in his new field of work! May he in his grace soon give us in Alsace another faithful worker who will continue the work of our brother in Schillersdorf and Obersulzbach and help us to hold high the banner of the Lutheran confession in Alsace and to spread the church of Christ.

J. T. M.

The Luther League of Australia. A new Ingendbund was organized in Australia last October, and is called the Australian Luther League. The purpose of this association is very similar to that of the Walther League, namely, to draw young people to work for the kingdom of God, and especially to encourage them to study the Scriptures and to take an active part in the missionary tasks. In addition, the association wants to help the young people to entertain themselves in a proper, Christian way. The name "Luther League" is explained by the fact that in Australia Walther's name is known only in those circles which are influenced by our sister synod. Luther's name, on the other hand, has a good sound in other circles. In Germany, a similar purification to our Walther League is known under the name of "Jugendbund".

There is no need to explain how important it is that we encourage our youth to diligently study the Word of God and to actively participate in the building of the Kingdom of God. Also, especially in our time, the temptations that threaten the youth are great; all the more is it necessary that we watch over our youth and pray for them.

J. T. M.

German Missionaries Return. According to the Australian Government's communication to its representative, the British Consul in Cologne, permission to enter New Guinea has again been granted to the German missionaries. From the Protestant side the Neuendettelsau and Rhenish Missions come into consideration for this, whose missionaries still working in New Guinea are in urgent need of rest in their homeland and also of supplies. The work of these two societies has been carried on in Brisbane during the last few years as the "Lutheran Mission of New Guinea" by a missionary committee formed for this purpose. How far and whether it can now be taken over again by the German societies themselves is not yet clear, especially in view of the difficult economic conditions for the German mission. It is gratifying that the German missionaries will again be permitted to return to their mission parishes; for in many cases the native Christians have almost fervently pleaded for this.

J. T. M.

Protection of German missionaries in China. The "Allgemeine Ev.-Luth. Kirchenzeitung" writes about this: "In the battles raging in China also mission stations are harassed, even destroyed. This applies mostly to the English. The Chinese People

is embittered by the well-known events in Shanghai and at the European island of Shamien in Canton, where blood was shed on both occasions, as well as by the bombardment of Wanh sien by the English. The hatred affects all Englishmen, be they merchants or missionaries, whereby the Americans, as people of the same language, suffer more than they should really be affected. Only where the Soviet-Russian influence on Chinese youth makes itself felt is there no difference between the various stations. Here they also hate the German mission, which is otherwise deliberately left alone. It is precisely in the areas which are at present in the hands of the Southern Government that the German Mission has its most important fields of work. Missionaries, missionary sisters, missionary women and missionary doctors are at work there in a total of over 230 German workers in 56 stations. 240 schools, 10,000 pupils, 20,000 adult church members, plus over 13,000 children are supplied by the missionaries with a large staff of native preachers."

J. T. M.

Sadhu Sing in India. This educated and Christian Indian, who some time ago was much talked about in Europe and America, held large meetings in the cities of Assam and Bombay, as well as in South and Central India, in order to warm up the Indians for Christianity. In 1925 the National Indian Missionary Congress wanted to elect him Bishop of North India; but he refused the honorary post, saying, "I do not desire high honors, but wish only to be a humble servant of my Lord and Master." At present the Sadhu is suffering from pneumonia and will probably go blind in one eye. A few months ago he wrote: "I shall not despair even if I should go blind; for God has opened my inner eye, and therefore there will always be light in me." According to him, the end of his life is approaching, and he is using his last strength to testify publicly to the truth he has found in the Scriptures. If Sadhu Sing's Christianity is not altogether free from erroneous opinions, it seems clear that this strange man, no less esteemed in India than Gandhi himself, loved Christ in faith.

J. T. M.

Countries without Gospel. According to a report in a missionary journal, the following countries are still largely without Christian missionaries: Afghanistan, Western and Southern Arabia, Bokhara, Chinese Turkistan, Khiva, Nepal, and Siberia. One-fourth of the whole area of China's eighteen provinces is still beyond the reach of any Protestant missionary or Chinese native mission. There is, moreover, an area larger than all these eighteen provinces, namely, the whole of Inner and Outer Mongolia and Tibet, which is as yet almost entirely untouched. Of the 670 police districts in Bengal, 237 have not a single Christian. Accordingly, 16,590,000 inhabitants of this Indian province are without the Gospel. India has near three-quarters of a million villages, and the census report shows that Christians dwell in only 39,727 of these villages. In Japan there are about 40,000,000 persons in the rural districts who have never actually heard of the gospel. French Hind India, with a population of over 17,000,000, has not even been tackled by the mission. French West Africa, with a population of over 20,000,000, has less than seventy-five missionaries. There are more ordained preachers in the state of Iowa than in all of South America, Mexico, and Central America combined. And this nearly two thousand years after Christ said, "Preach the gospel to every creature!" Mark. 16, 15. 16.

I. T. M.

and we may well be grateful to the brothers if they prevent us from going our own way and falling into one-sidedness. Also, through fraternal intercourse, the rough edges that can be found in all of us, to a greater or lesser degree, and which often hinder us in our work, will be polished off.

Thus the conference and its attendance is necessary and beneficial and of great importance for the members of the conference. The words of Solomon apply: "He who separates himself seeks what he desires, and sets himself against all that is good," Prov. 18:1. He who misses the conferences without need, and persuades himself that he has no use for them, is either very conceited, because he already knows and can do everything, and thinks he needs no encouragement, comfort, or rebuke; or he is criminally indifferent; he cares nothing for good ministerial direction; his responsibility to God weighs little upon him; he does not seek his own advancement, and does not ask after the brethren. I cannot think of any other alternative. Examine yourself seriously whether I have said too much here. But you will soon admit to me that it is just such people who need the conference most, so that on the one hand they may come to the realization of their lack, and on the other hand they may recognize their office and its high responsibility and be filled with the zeal necessary for it.

But also your congregation should consider, and you owe it to them to prove by your example that the blessing of the conference benefits them. If you return to it fresh and strengthened, encouraged and comforted, filled with a new love for the Lord and your ministry, then this will also show in the way you conduct your ministry. Self-taught, you will teach others all the better; self-strengthened, you can strengthen others. If Leine's congregation had been aware of this, they would have seen to it that you had not stayed away from the conference. I know well that there are churches that do not like to see the conference attendance for fear of having to spare the ministry of their pastors and teachers for a few days. But as it benefits the farm when the farmer attends a farm meeting, and the business when the employees attend a trade meeting, so the blessings of the conference flow to the church. Where it is right, congregations will not only allow but urge their ministers of the Word to attend conferences diligently.

Finally, consider the importance of the conferences for the church in general. That in a time when "much sectarianism and much fervour come together in one heap," when doctrines clearly stated in Scripture are declared to be open questions even by so-called Lutherans; when an outward union without inward unity is sought by many; when the spirit of contradiction against God's Word in doctrine and practice ventures forth more and more boldly: I say, that yet all of us to the last man have preserved that unity of spirit to which the Scriptures exhort us, we have most assuredly, under God's blessing, our conferences to thank above all. The reason for this has been sought in some quarters in the fact that certain spirits, towering over all, had stamped our Synod with a certain stamp, and that Missourians were really the blind followers and after-witnesses of a single man. But this is far from the case. The diligent activity of teaching from synods and conferences has brought this about. From this the importance of conferences is clear. There is no better opportunity to keep, to preserve, to promote such unanimity in spirit, in pure doctrine, in unmutated confession, in unadulterated faith, in unanimous adherence to the word of truth in doctrine and practice.

The conferences are more effective than the conferences, when everything is tested and decided according to God's Word. Hearts grow closer and closer together. All are embraced by the bond of one Christian faith. How well, therefore, will the Church prosper when its ministers value their conferences and spare no sacrifice to keep unity among themselves according to God's will through the bond of peace!

Again, remember that there is no occasion where the welfare and growth of the church can be better acted upon than in conference. This, too, is one of the duties of the servants of the Church, that they should have an open eye and a warm heart for it. Whoever remains seated in solitude, it is not to be wondered at if his gaze becomes narrow and his love cold. In the circle of the brethren he hears of the needs and wants as well as of the victories and successes in the Church. There the zeal for the spread of the kingdom of God is sustained and increased. He goes home and carries it on, and by his zeal kindles in his congregation a love for the synod and its works. Thus the church has the benefit of it.

But this is enough, my dear friend and brother. I only wanted to tell you a few things from the speech of the President and the remarks made on it; it has become more than I intended. I only hope that you will repent of having missed this conference, and still more that you will never in future stay away from a conference without the most urgent need, for your own sake, for the sake of your brethren, for the sake of your congregation, for the sake of the church, or, to sum it all up, for the sake of God.

I greet you and yours with heartfelt love and remain your faithful

E. A. M.

From the German Free Church.

The year 1926 has been an eventful one for the Lutheran Free Church in Germany. It brought the Jubilee Synod in Dresden, where the church thanked and praised God with an emotional heart for having preserved the church in the pure gospel for fifty years and for having blessed its work beyond all merit. But the readers of the "Lutheran" have already received a detailed report of this Jubilee Synod.

Significant events have also taken place in our mission field. In the foreground is the church movement in Bochum-Hamme. There, at the beginning of 1926, about 8,000 souls left the national church, and most of them joined together to form a Lutheran congregation, the Lutheran Erlösergemeinde, under its pastor, Dr. Pannier. This congregation turned to the Free Church for counsel and assistance, and especially for service with word and sermon. The congregation called two pastors from the Free Church who are now working with Dr. Pannier at the congregation, P. H. Stallmann from Berlin and P. A. Kerle from Pforzheim. It is quite natural that among these masses there are some who do not belong in a congregation and who must be gradually eliminated. It goes without saying that it will take much hard and self-denying work on the part of the pastors to make the congregation more and more a true Lutheran congregation that governs itself with God's Word. But there are also many faithful souls in Bochum who have a heartfelt desire for God's Word and the Gospel, who take their faith seriously, and who also adorn their confession with a Christian walk.

When our delegate synod was told of this movement in Bochum with the urgent and heartfelt request for temporary help, it was also immediately prepared to do so and granted P25,000, which was used by the Free Church of the congregation to procure



Church of the free church community in Minden, Westphalia. (P. H. Harms.)

Inaugurated on 3 October 1926.

of a suitable church were to be advanced. A very well situated piece of land was then purchased at a very acceptable price. On the property is a spacious, well-furnished dwelling house, which will provide room for two pastors' families as soon as it will be possible to remove the present tenants from it, which is not very easy with the great housing shortage in Germany and the rent laws now existing here. There was also an old machine shop on the property, which we hoped could be converted into a church without too much expense. This hope proved to be deceptive. The building was so dilapidated that we had to strip it to the ground. Only the foundation walls could be used for the new church. This, of course, made the construction much more expensive than we had thought in the beginning. In addition to the money that the synod approved, there is still a significant debt burden that the congregation must gradually pay off. The purchase of the land and the building of the church has been taken over by the Free Church. The whole property belongs to it for the time being and will be transferred to the congregation as soon as the circumstances, as far as this is necessary, have been arranged. The congregation has taken on the responsibility for the interior furnishings of the church: pulpit, altar, pews, organ, bell, etc. The church will contain about 900 seats. When it is completed, the congregation will have a simple but dignified place of worship, fit for its purpose. And now, my dear Christian, I sincerely ask you to remember also...

pray for this congregation, not only once but often, that by God's grace, through the preaching of His Word, this young congregation may also be properly edified inwardly, grow inwardly and prosper. The devil is opposed to this work of our God and seeks to hinder and damage it in every way. But you know that the prayer of the righteous is powerful when it is earnest.

I can also tell you about other ecclesiastical movements. In the small German land of Lippe, a few miles from the city of Lemgo, not very far from Minden in Westphalia (with the name of which some readers are familiar through the stories of their parents and grandparents from their homeland), lies a village called Talle. There is a congregation there, which was originally Reformed, but has long since belonged to the Uniate national church. From this congregation about a thousand souls have left and formed a congregation independent of the national church. They have already built themselves a suitable church hall. The people there heard about the Lutheran congregation in Bochum and turned there and asked for advice and assistance. Father Stallmann and Dr. Pannier visited them, and especially the former explained to the people from God's Word the teachings and principles of the Free Church and thus of our Lutheran Church. The congregation thereupon unanimously resolved to convert to the Lutheran Church. They immediately abolished the Reformed Heidelberg Catechism in the teaching of children and youth and introduced our Synodal Catechism instead. Since that time pastors of the Free Church have been preaching there. Now Father A. Kreiß is working there, who until now was in Schillersdorf near Ingweiler in Alsace. God has assigned him a difficult, responsible work in Talle, and we want to remember him diligently in our prayers.

Further south also, on the banks of the Main River, a Free Church Lutheran congregation has formed in the important, large commercial city of Frankfurt, under its pastor, Dr. Vaconius. Dr. Vaconius had first approached our Synod after America, and has been referred by it to the Free Church, which also has a small congregation in Frankfurt. Negotiations with Dr. Vaconius are now in progress, which have not yet been concluded, but seem to be taking a favorable course.



Interior view of the church in Minden.

In Thuringia the Free Church has been working for about four years. Here, too, progress has been made. The two rural congregations of Renthendorf-Ebersdorf and Altengesee-Lothra are the most important fields. Both congregations, united as congregations, wanted to separate from the Thuringian regional church, which had abandoned the Lutheran confession. They hoped,

to be able to save their church property in this way. Reihendorf in particular fought a long battle for the church property in the courts, but it was all in vain. The church property was not awarded to the congregation, but to the High Church Council of the regional church. Now the members of these congregations who no longer want to belong to the regional church have left individually, about 500 souls in each congregation. The congregation in Renthendorf has built itself a church hall; the congregation in Altengesees has succeeded in obtaining permission from the church council of the regional church to share the use of its former church, albeit under a number of aggravating conditions. Both congregations will now join the Free Church. The congregation of Renthendorf has appointed Fr. Th. Petersen, who has already worked in the congregation for some years with great faithfulness and self-denial, as their pastor. In Altengesees is still Fr. J. Hachenberger, who has left the regional church and belongs to the Free Church. Also in Saalfeld, an important, flourishing city in Thuringia, a small congregation has sprung up, for which a church hall with parsonage has been built. In all of Thuringia, which was completely closed to us before the war, we now have about twelve congregations and preaching places. So the work there is progressing, albeit slowly, but it is progressing by God's grace. May He continue to help!

The past year is also notable for the number of dedications of churches and chapels, more than ever before in a single year in the Free Church. There are seven congregations in all who now have a permanent place where they meet for worship. The series was opened by the congregation of Annaberg-Schönfeld in the Saxon Erzgebirge, served from Chemnitz, which dedicated its church hall. She was followed by the congregation at Neukölln, an, eastern district of Berlin, which, through the munificence of a member of the Missouri Synod, has received a beautiful church. In East Prussia, all the way in, northeastern Germany, two churches could be dedicated, one in Skaissgirren and one in Gumbinnen; both congregations were in great need of a church. Further mention should be made of the congregation in Minden, Westphalia, which built a beautiful church suitable for its circumstances and was able to consecrate it with joy and thanksgiving to God. Finally, Saalfeld (Thuringia) and Heide (Schleswig-Holstein) should be mentioned. The former has a church hall, the latter a chapel dedicated to the service of the Lord. We should and will thank God from the bottom of our hearts that He has blessed the work of our brethren here to such an extent, and ask Him that He may now also bestow His rich blessing on the preaching of His Word in these places, so that as many as possible may find their Saviour here in faith through the Gospel and through Him attain forgiveness of their sins, true righteousness before God, and eternal life. Of course, these are not magnificent buildings that have been erected here, but modest churches and halls. The congregations have economized in the building as far as they could. The members of these congregations have also done what they could; they have given of their poverty what they could; but still a heavy burden of debt rests on almost all of these buildings. Wealthy members from our synod have advanced the necessary funds. But these funds must bear interest and be repaid. Thus a heavy financial burden lies on these congregations, which is all the heavier because the number of members of the congregations is small, and the majority of the individual members are not wealthy, even poor in part, and in these sad times without earnings and work. There is ample opportunity for our Christians, who have a special interest, an open heart, for the work of our God in Germany, to help these congregations and the whole of Germany.

The apostle says: "Bear one another's burdens, and you will fulfill the law of Christ. "Bear one another's burdens, and you will fulfill the law of Christ," says the apostle Gal. 6:2.

But may the Lord continue to bless this work of our hands with grace!
Geo. Mezger.

From the mission and for the mission.

From our mission to the Jews.

As is well known, our Synod has for many years been carrying on a special mission to the Jews in the large city of New York, where so many Jews live that New York can justifiably be called the largest Jewish city in the world. This mission to the Jews has very special difficulties, as the readers of the "Lutheran" have often been informed. This is connected with the almost fanatical hostility of the Jews against Christianity. The wrath of God, because they rejected and crucified their own Messiah and Saviour, and have spurned Him to this day, rests upon the people. The Jews wander erratically and volatile through the world and through the

No. 1

SCHE-ERITH ISROEL

שארית ישראל

א צייט-שריפט פאר בני ישראל

צו בעלעדרונג און פערמיידונג עניני האמונה ודת

צווישנענעבען פון רעז. ג. פריעדמאן

פסח דברך יאר סבין פתים תהלים קים, קל.

New York, January, 1927. נאכדריט פערבאסען. ניו יארק, יאנואר, שנת תרפ"ז

The title page of our new Judenmissionsblättchens.

the history of the world, and it is always only individuals who, repentant and believing, recognize in whom they have stung, and through baptism and faith enter the church of the New Testament. In order to bring the Messiah closer to this blinded people, our Synod is carrying out the mission to the Jews through our missionary N. Friedmann, who himself was born a Jew and therefore has a special love, perseverance and patience for this difficult work among his brothers according to the flesh. Because so many of the Jews, if they want to know something of the Messiah, do not dare to visit a Christian place of worship or to have intercourse with the missionary to the Jews, our Synod decided last year to publish a small missionary magazine for the mission. The first stummer of this journal, entitled "She-Erith Isroel," has now appeared. It contains sixteen pages and is printed in Hebrew letters in the so-called Yiddish language. This leaflet is also intended to serve as a tract and as such will also be used by Jewish missionary circles outside our Synod. The leaflet, which is to appear four times a year, will cost 25 cents a year and can also be of good service to many of our pastors who may have to deal with Jews. Sample numbers may be obtained from the Missionary, Rev. N. Friedmann, 823 Jennings St., New York, N. Y.

A deaconess is now also active in our mission to the Jews. She was won for the Christian faith by Missionary Friedmann. She is an educated lady who has just completed the

Jewish character. Day after day she goes out to visit her people and encounters endless difficulties and often has to listen to vicious and mocking speeches as thanks for her efforts. Nevertheless, she has many opportunities to talk with Jews and Jewish women, to pave the way for the missionary to reach them, and to get the people to read the New Testament, the Catechism, and the missionary pamphlet "ScheErith Israel". Our Jewish missionary Friedmann also recently had the opportunity to read this leaflet in a Jewish restaurant while waiting for his meal, and fifteen Jews asked for a copy and received one. We consider the publication of this pamphlet a valuable missionary tool in New York, and hope that its continued publication will not be jeopardized by lack of necessary funds. On more than one occasion during our visits to New York we have looked around in the Jewish quarter there and have seen, who knows how many times, Jews on the streetcar reading a Yiddish paper printed in Hebrew letters. "She-Erith Israel" means "The Remnant of Israel," and the whole sheet is intended to minister to your remnant of Israel who turn to their God and Saviour in the New Testament times. L. F.

History of the Station, which was placed in the cornerstone with other historical documents. At the laying of the cornerstone itself, Praeses R. Kretschmar gave the following short address and also performed the ceremony of laying the cornerstone. He was followed by Mr. Louis H. Walke, chairman of the local committee on building here, and Mr. E. H. Fastcr of Decatur, Ill, president of the L. L. L., each with a few words and hammer blows. The Apostles' Creed and the Holy Prayer of the Father were then said together, and with a closing verse and benediction the whole ceremony was closed. -

The same day also had a significance for our Concordia Publishing House. It was twenty years since Mr. E. Seuel took over the management of the publishing house, and the employees of our publishing house commemorated the occasion, and many others who knew of it, offered their blessings and thanks for his many years of skillful and faithful service.

L. F.

For the laying of the foundation stone of the new radio station KFUE,

The Gospel Voice, March 18, 1927. "Zion, thou preacheress, arise upon a high mountain! Jerusalem, thou preacher, lift up thy voice with power; lift up and fear not! Say to the cities of Judah, Behold, there is your God!" Isa. 10:9. Mindful of this solemn summons of his Lord, our Lutheran Zion has also rightly availed herself of the God-given, far-reaching means of the radio, and thereby lifted up her voice with power to make the Gospel resound far and wide through the air, to point innumerable guilt-ridden souls to Jesus, who gave Himself on the cross as an atoning sacrifice for all, and to say to them, "Behold, there is your God!"

In the name and on behalf of the Board of Supervisors of this Seminary and representing the Lutheran Synod of Missouri, Ohio and other states, I hereby lay the cornerstone of the new radio station KFUE, *The Gospel Voice*, and of this building in the name of God the Father, God the Son and God the Holy Spirit. May He look down with favor on this enterprise, bless it and make it succeed, and grant in grace that this station may remain firmly and securely founded on the ancient rock foundation of the faithful Lutheran Church, the eternal, unshakable foundation on which God built the spiritual temple of His Church, "the foundation of the apostles and prophets, Jesus Christ being the cornerstone," Eph. 2:20! "No one can lay any other foundation than the one that is laid, which is Jesus Christ", 1 Cor. 3, 11.

R. Kretschmar.

Domestic.

Concerning communion wine. As reported in the "Messenger of Peace," the paper of the Uniate Church in our country, the state authorities charged with the enforcement of the Prohibition Act allege that the opportunity to purchase wine for communion purposes has been abused by many congregations. In 1925, three million gallons of wine released for sacramental use are said to have been consumed for other purposes. Therefore, new regulations are now to be enacted to make it more difficult for congregations to come into possession of communion wine. Among other things, it is to be demanded that each congregation give the names of the communion guests, and that the unused wine be kept in certain places under the supervision of the officials. The "Messenger of Peace" comments: "This will have the effect that many congregations will use grape juice instead of wine at the Lord's Supper, and perhaps this is the intention of the regulations."

To the ecclesiastical chronicle.

From our Synod.

On March 18, a small celebration took place on our seminary campus in St. Louis. The cornerstone was laid for the new building for our radio station KFUE, whose two hundred foot high towers are already finished and have been shown in the picture in the "Lutheran". Gathered for this celebration were



Laying of the foundation stone for the new KFUE building.
President R. Kretschmar reads out the foundation stone laying form.

the professors and students of the seminary, the members of the supervisory board and especially several officials of the Lutheran Laymen's League, which is building this new station and placing it at the service of our Synod, as well as Treasurer E. Seuel and a number of other fellow believers from St. Louis. The celebration was opened with a chorale by the congregation, a passage of Scripture and a prayer by Vice-President Th. Lätsch. This was followed by a song by the students and an address by Dean J. H. C. Fritz on the importance of our radio station.

H. H. Hohenstein, the radio director, then read out a short

In any case, the paper is right in its assumption; but it is also the duty of all congregations to conscientiously observe the existing laws. Also here the word is valid: "Avoid all evil appearances!" 1 Thess. 5:22. Notwithstanding all this, we must insist on the use of wine in Holy Communion. J. T. M.

Education in our country. According to a recent report of the Federal Commissioner of Education, Dr. John J. Tigerts, there are nearly 28,000,000 pupils enrolled in the private and public schools of the United States. The total value of all school property is 6[^] trillion dollars; the total expenditure is 2-1/2 trillion annually. There are in our country 260,000 elementary and high school buildings, besides 89 teachers' colleges, 114 state normal schools and 29 city normal schools, 67 normal schools, 144 colleges and universities under state control and 769 under private control.

Judging by these figures, our people are quite convinced of the importance of educating their youth. It is only a pity that by far the greater part of our youth attend schools in which they hear nothing of God's Word day in and day out. It is a great mercy of the good Lord that we have our Christian parochial schools; and no difficulty, however great, should deter us from zealously cherishing them. J. T. M.

Judgments of Worldly Men. The other day Thomas Edison, who is famous as an inventor, celebrated his eightieth birthday, and his friends used this occasion to pay him all kinds of tributes. No one will begrudge him these honors, for few in our country can lay claim to such important scientific achievements in the field of technical invention as he. And yet it is most wrong to expect from a worldlying like Edison certain information in the religious field. Because the great inventor is an unbelieving worldlying, he is as blind in spiritual matters as the poorest heathen in Africa. His negative answer to the question, "Do you believe that there is a God?" should therefore not surprise us. But it is quite wrong for many in our country to repeat this incredulous confession, precisely because the great inventor Edison said it. We do not have to seek information about God and salvation from men, but only in God's Word, where the Lord himself opens the eyes of us blind men, so that we can see the light of his grace. J. T. M.

Abroad.

Life did not fulfill their wishes. Recently we reported in these columns about numerous cases of suicide among the student youth of our country. Something similar is happening in Europe. Some time ago three young girls in Berlin sought death together in the Müggelsee because, as one of them wrote, life had not fulfilled their wishes. One of the most widely read Berlin newspapers wrote: "What our young people need is to learn to humble themselves, to submit not only to the will of parents and men, but also to what non-modern people call the will of God. . . . One can rebel against parents, teachers, and human laws, but not against the unchangeable will above us; it gives and takes as it will; there is nothing left but to stand still and wait to see whether the happiness of the future does not rise out of the suffering and renunciations of the present. That it almost always does, we old people know; but I think we would do well to impress it again on the hearts of our youth. . . . They want to cut religion out of the lives of our youth. Where this path leads, that shows

the three poor dead from the Müggelsee." But Christian faith belongs to this sifting, and this comes from the sermon, Rom. 10:17. God's word alone can keep us on the safe track that leads to happiness here as well as there. J. T. M.

Another thing about suicide. The "Ev.-Luth. Freikirche" reports in one of its latest numbers: Freitod[^] is now called suicide in part of the daily press. The "Sächsisches Kirchenblatt" writes: "The twelfth Landessynode in Saxony, in one of its last sessions, dealt at length with the problem of suicide funerals. The discussion again revealed that a uniform regulation of the question for all congregations of the regional church is not feasible. In one thing, however, the church should and can act uniformly: we never want to make a secret of the fact that we consider suicide to be a sin against God's will, however mild our judgment of the suicide may be in individual cases. In this connection we would like to point out that in certain newspapers the word suicide is more and more replaced by the word 'suicide'. . . . Christians, on the other hand, have every reason to reject the word 'suicide,' which is now creeping into the bourgeois newspapers, and to hold fast to the word 'suicide,' which carries within itself the correct evaluation of the matter."

The "Free Church" then goes on to say, "This testimony against suicide rejoices us, though the testimony against Christian suicide burial is too weak. Suicide is a mortal sin, as is murder in general. . . . As a drunkard and a glutton often imagines that he can be blessed in spite of drinking and gluttony, so murder, and especially suicide, is often regarded as a thing not so bad as it is according to God's word. It is a trick of the devil that in our time sin is no longer called by its right name. We do not want to be carried away by this current of the times. We do not want to call suicide "suicide," nor do we want to give the suicide a Christian funeral. By giving the suicide a Christian funeral, suicide is presented as a non-damnable aberration. If it cannot be testified that real insanity afflicted the person who took his own life, then refuse Christian burial without any hesitation. . . . Even in funerals we should be truthful and not undertake anything that denies a truth of Scripture. The family and the congregation must be concerned that, in the event of a suicide, the funeral of the suicide be conducted in such a way as belongs to a public confession against suicide. Right now there is a need for right witness against the sin of suicide."

J. T. M.

Travel Pictures.

At the Synodical Conference.

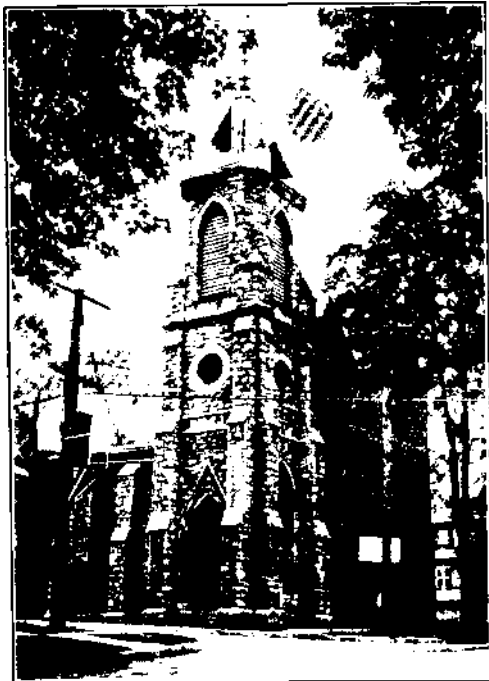
The articles that can be found here under the title Travel Pictures appear very irregularly. That was by no means the original intention. Rather, they should follow one another regularly and quickly. But the many other things that have to be discussed in the "Lutheraner", especially synodal matters, have repeatedly caused me to postpone these personal articles, which may not be of interest to all readers, two or three times, even though they were already set for printing. I actually wanted to stop them altogether now. But I still want to touch on some things in these reports and therefore continue them in the present volume.

Among these matters to be touched upon is, first of all, my visit to the Synodical Conference at Lockport, near Buffalo, N. Y., in August of last year. This meeting was actually the purpose of my trip to the East, and I gladly confess that I love to attend the meetings of the Synodical Conference, because it is almost the only opportunity for me to meet and fellowship with the members of the other Synods in the Synodical Conference which are connected with our Synod. It was the twelfth time that I participated in such a meeting, although I was elected as a delegate only once. And as I go back in spirit, a wealth of recollections come upon me, both of the events that took place at those twelve meetings, and of the men who stood forth at them. but who have already, for the most part, passed on to the rest of God's people. In 1886 at Detroit, just forty years ago, I first heard Blessed A. L. Gräbner, then still in the Wisconsin Synod, deliver his eminent paper on the divinity of the Scriptures, and saw for the last time my unforgettable teacher, C. F. W. Walther, who still took a lively part in the proceedings, but soon after his return from the trip became ill, and after three-quarters of a year went home. In 1888 in Milwaukee our worthy D. F. Pieper presented the beautiful treatise on Unity in the Faith, so important especially to the members of the Synodical Conference, and I met for the first time the original and witty Wisconsin theologian, A. Hönecke. 1896 at Evansville, Ind. began with A. L. Gräbner's Theses on Ecclesiastical Practice, and brought a serious charge of un-Lutheran practice, and therefore un-Lutheran doctrine, against the former Michigan Synod. In 1900, at Bay City, Mich. J. Schaller, then working at the Teachers' Seminary of the Minnesota Synod, treated of the necessity of the Christian parochial school for the Christian family, church, and state; and I again met for prolonged intercourse once my old fellow-student, the Norwegian Professor O. E. Brandt. In 1904 we were gathered in the great Wisconsin congregation of Praeses - I almost said Bishop in recalling his imposing appearance - Ph. von Rohrs in Winona, who was an almost regular visitor to the Synodical Conference, and the subsequent Indian missionary in Arizona, J. F. G. Harders, who was unforgettable to me, dealt with the question which is just now again under discussion: Can a Lutheran pastor administer Holy Communion to a lodge member, or must he refuse it to him? In 1906 in Chicago, Prof. J. Ph. Koehler of the Wisconsin Seminary gave a lecture on the passage from the Epistle to the Ephesians, "Be diligent to keep unity in the Spirit," which was again important for the members and synods of the Synodical Conference; and in 1912 in Saginaw, Mich. for the first time the long-time president of the Synodical Conference, Rev. John Bading, who had led all the other meetings in his original way, was absent; he went home not long after. This meeting was especially memorable for the negotiations on the matter of the unification of the Norwegian Synod, which was presented by Professors H. G. Stub and J. Mvisaker; the negotiations then dragged on until 1920 and ended with the cancellation of the fraternal relationship on the part of the Norwegian Synod. In 1914 the Synodical Conference was again assembled in Milwaukee, the World War having broken out shortly before; it heard then the paper of Father W. Dallmann on the New Testament titles of Christians. In 1916, in Toledo, O., Prof. G. Mezger spoke on our struggle against Rome. In 1920, again in Milwaukee, at the Wisconsin congregation of Bro. J. Brenner, Prof. J. Meyer of Wisconsin

Seminary his paper on the struggle for our school system, which he then finished in Cincinnati, O., in 1922. There in Milwaukee I saw for the last time Wisconsin Prof. Dr. A. F. Ernst, one of the founders and also one of the most diligent visitors to the Synodical Conference. I still vividly remember how he once complained of loneliness in conversation. In fact, almost all those who had founded the Synodical Conference fifty years earlier, in 1872, had gone home.

It was with such memories that I traveled from the great city of New York to Lockport; also with a quiet apprehension. In recent years, the Synodical Conference, which in addition to our Synod and the Wisconsin Synod also includes the small, faithful Norwegian Synod and the Slovak Synod, had repeatedly been somewhat weak and not very representative in attendance, especially when I compared these later meetings with the earlier ones. This did not seem to me to be unobjectionable for the future. For if the Synodical Conference is really to be what the founders of it in 1872 had in mind: a bond which closely unites the various synods represented in it and which is to cultivate unity in faith and confession, then the meetings must be quite well attended, then the working together and the exchange of ideas must be quite lively. The Synodical Conference must not be, as one of its well-known members once wrote somewhat discouragingly in public, a body that cannot live and cannot die. Fortunately, my fears were in no way realized. The meeting was well attended, better than for years, representative too. The proceedings, presided over by Bading's successor as President of the Synodical Conference, Rev. C. Gausewitz of the Wisconsin Synod, were fresh and lively, and interested and refreshed all who attended. This, I believe, was due to three things. One was the beautiful, instructive paper on faith as the original essence of Christian life on earth by Prof. Joh. Ph. Köhler. Certainly, it was peculiar, as everything Köhler says and writes is somewhat peculiar. But it beautifully expressed the one great truth of salvation, and I do not know that I have ever heard the life of faith of the ancient patriarchs and heroes of the faith more aptly described than here. The paper has since appeared in print in the Wisconsin "Theological Quarterly." There were, on the other hand, the proceedings concerning the missionary work carried on jointly by the synods of the Synodical Conference, the ever-expanding richly blessed Negro Mission. This year it celebrates its fiftieth anniversary, and in the coming months there will be much more talk about it, just as the negotiations in Lockport have already been reported in detail in our church bulletins. And thirdly, I would like to mention the well-made facilities and arrangements, which are certainly not without significance for the successful course of such meetings and for which all those who had to do with it deserve recognition, the host congregation and the neighbouring congregations and pastors who took part in the hospitality, the local pastor H. Meier in the first place. Lockport is outwardly an old but quite graceful town of 23,000 inhabitants in rich farming and fruit country, situated on the old Erie Canal, not far from Niagara Falls. The congregation there is in good condition, owns a fine church property, and also maintains a flourishing parochial school, the building of which was constantly available for the social intercourse of the conference guests. A large festive gathering on Sunday brought together many guests, even from neighboring congregations and from nearby Buffalo, and strengthened the sense of togetherness. And excursions into the surrounding countryside, so easily possible in the age of automobiles-

The journey took us through the beautiful region of Niagara Falls, along the Niagara River to Lake Ontario, and especially through the rural communities already known from the ancient history of our Synod and its doctrinal battles with the Buffalo Synod at its center. Thus came



Trinity Church at Lockport, N. Y.

(P. H. Meier), where the meetings of the Synodal Conference were held.

Among other things, we passed the church where the grandson of the well-known founder of the Buffalo Synod, A. Grabau, now stands and where the old Captain von Rohr, also well known from the Buffalo battles, is buried. And in your hospitable parsonage my old conference brother from Michigan, President G. E. Bergemann of the Wisconsin Synod, who had preached the beautiful, genuinely evangelical opening sermon on Is. 48, 1. 2, President H. Meyer of our Minnesota District, Prof. M. Gräbner of Milwaukee and I had pleasant quarters with a stimulating, brotherly exchange of ideas.

would not be an obstacle, as it was in the case of the Norwegian and Slovak Synods. The three great Eastern Synods: the General Synod, the General Council, and the United Synod of the South, had united in the "United Lutheran Church"; the three Norwegian Synods had also united; the Synods of Ohio, Iowa, and Buffalo were also in the process of forming such a union. Why not the Missouri and Wisconsin Synods, which were much nearer to each other than any of the bodies mentioned, and which were really united in unity of faith? I answered him what I always answer to this question rising aloud or in my heart, and said something like this: When our fathers, almost all of whom are already at rest in God, instituted the Synodical Conference more than fifty years ago, such a union was decidedly the aim. The various synods were to dissolve in the course of the years and form state synods, and eventually all the Lutheran synods of America were to unite into one orthodox American Lutheran Church. This thought of the pious fathers we do not want to and should not lose sight of, neither we members of the Missouri Synod nor the brethren of the Wisconsin Synod. It has not yet come to fruition. How beautiful it would be if we, who belong together, were also completely together! This would have great practical advantages in more ways than one. Whether it will come to pass is in the hands of God, who guides the hearts of the people and the destinies of the Church. But the time will not come until there is a general desire on both sides for such union. In the Church such things are not to be driven, not to be sought to be enforced, not to be brought up again and again in one way or another, but to be allowed to develop and form themselves. The main thing is that we are brothers, brothers of one faith. That is greater than external union and organic connection. And as long as the present conditions exist, let us all, Missourians and Wisconsinians alike, rightly cultivate brotherhood, help and serve one another, counsel and succor one another, remove all that seeks to interfere by open and brotherly debate, avoid all friction, and build the one church together. And the best means to this end is just right interest in the Synodical Conference, sincere love for it, and faithful care for it until God shows other ways.

L. F.



The Trinity School at Lockport, where the members of the Synodal Conference were hospitably entertained.

A curious, somewhat difficult question was once put to me by a pastor in the days of the Synodical Conference. He asked whether it was still to be expected that the individual synods that make up the synodical conference would unite into one synod, namely the two largest synods, Missouri and Wisconsin, where the language of the synodical conference is also used.

Confirmation Day.

On Palm Sunday, one sees many people in the churches whom one would otherwise seldom or never look for. They have come because one of their children or relatives or godparents is among the group of confirmands. When the children come to the altar to be blessed, their hearts are warmed and their eyes are wet; their hands, which are not used to praying, are folded involuntarily. He who loves his children and godchildren at all, feels very clearly in this hour how he himself is so powerless to protect them, and how even if one cares for the happiness of the children, all is nevertheless dependent on God's blessing. Therefore one commands them to the Lord.

But how soon is this soft mood, how soon are these serious thoughts gone! With the last organ note, the last remembrance of the sanctity of the moment fades away. By the time the journey home from church is made, worldly thoughts are again very much in the foreground. Some talk about the upcoming celebration in the family circle;

Jvhanna, nee Schroeder. At the age of fifteen he entered St. Paul's College at Concordia, Mo. to prepare for the sacred ministry of preaching; he completed his preliminary studies at Concordia College, Fort Wayne, Ind. At Concordia Seminary, St. Louis, he devoted himself to the study of theology, receiving the certificate of maturity in 1906. In that same year he entered into holy matrimony with Marie Bähler. This union was blessed with four children.

The first field of labor of the departed was the Trinity congregation at San Diego, Cal. Here my worthy predecessor in office labored for eight years, from 1906 to 1914, with all fidelity and in blessing, and the congregation has always preserved a kindly memory of their former pastor. From here he was called to South Denver and began his ministry there November 22, 1914, which office he was privileged to hold until his death. He also served the Colorado district as chairman of the school board, and later was chairman of the mission board and a member of the board of supervisors of the sanitarium at Wheat Ridge.

For a whole year he was ill. Last summer he stayed with his mother-in-law in San Diego for several months to seek recovery. At first it seemed as if the change of climate was doing him good. But then he became very ill. When I gave him Holy Communion, I and the others expected him to leave soon. Miraculously he recovered; the doctor himself spoke of a miracle. But health and strength did not return. Weak, so that he could hardly hold up his weary head, he returned to his congregation, still hoping to resume his ministry and lead it for a few more years. But the Lord had decreed otherwise concerning him. On the 29th of January the heavenly Vinedresser put his servant into the rest that is still available to the people of God. He reached an age of 44 years and 28 days.

The deceased is survived by his deeply bowed widow, four children and other relatives. Dan. 12, 3.

K. Knippenberg.

Theo. Möllering, faithful preacher and pastor of Trinity Parish at Cincinnati, O., has overcome. Out of January he traveled to Fort Wayne, Ind. and there, in his usual eloquent and vigorous manner, delivered the German festive address on the ninetieth anniversary of St. Paul's congregation on January 30. A few days later he fell ill; pneumonia and other ailments set in and, according to God's wise counsel, brought about his end in a few days.

In the midst of St. Paul's parish at Fort Wahne he was born October 15, 1861; there he was baptized, sent to the parochial school and confirmed; there he attended our Concordia College to prepare for the study of theology. In 1880 he entered Concordia Seminary at St. Louis, and passed his examination in 1883. In St. Paul's Church at Fort Wayne he preached his first and his last sermon; there he was married to Anna Schuft in 1884; in the midst of this congregation he passed away on February 14, believing in his Saviour; from St. Paul's Church the funeral services were held on February 17, with a large attendance. Thus the Lord willed it, even if it was a bitter drop in the cup of gloom, that the beloved father and dear pastor did not pass away in his own home and in the midst of his own congregation. Burial was in Concordia Cemetery at Fort Wayne. Six members of the orphaned congregation in Cincinnati were the pallbearers, and brethren in ministry

from Cincinnati and Fort Wayne and surrounding areas made up the honorary pallbearers.

The deceased received as a candidate a call to the township at Bazille Mills, Nebr. which he accepted. After seven years he followed a calling to the township at Hampton, Nebr. Here was the greatest sphere of his ministry. Here he stood twenty-one years in richly blessed labor, and also served several terms as commissioner to his district in its large mission field. Not only did he direct the mission from the study room; in the interest of the mission he repeatedly made great and arduous journeys in western Nebraska and the state of Wyoming. In 1912 he answered the call of Trinity Church at Cincinnati. Here, too, he was assigned difficult and grueling work by the Lord, which, according to the grace God bestowed, he accomplished for the good of his congregation.

At the funeral service in Fort Wayne, P.J. Miller preached in German on Luk. 12, 42 and P. F. Kröncke preached in English on 1 Cor. 15, 57. Ph. Wambsgantz officiated at the graveside.

Sunday, February 20, in the afternoon, his orphaned congregation held a memorial service, in which the undersigned delivered the German address on the ground of Heb. 13, 7, and P. Geo. H. Käse preached on Phil. 1, 21 in English.

His immediate survivors are three sons and two daughters. His wife had preceded him into eternity seven years earlier.

"Remember your teachers, which have told you the word of God: which end look ye on, and follow their faith."

P. L. Dannenfeldt.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

The inner and outer position of a Christian congregation against the world.

Proceedings of the Synod of the Evangelical Lutheran Free Church in Saxony and Other States at its 48th Annual Meeting in Dresden. A. D. 1926. publisher of the Schriftenverein (E. Klärner), Zwickau. 50 and 48 pages 52LX82L. Price: 50 Cts. To be obtained from (Concordia Publishing House, St. Louis, Mo.

This is the latest synodal report of the Free Church associated with us. One half of the report contains an instructive, conscience-sharpening treatise on "The inner and outer position of a Christian congregation in relation to the world". The other half brings the business proceedings with the synodal address and the presidential report of D. Nickels, the proceedings on missions, seminary for preachers, and other matters, and the new constitution of the Free Church—all of interest to us here in America.

L. F.

Luther's Small Catechism in the English Translation of Thomas Cranmer.

Excerpted from Cranmer's Catechism, together with a historical introduction by *John C. Mattes*. United Lutheran Publication House, Philadelphia, Pa. 32 pp. 5X7X. Price: 20 Ets.

This is an interesting writing to which we are pleased to call attention. The future archbishop and martyr Thomas Cranmer of England had come to Germany in 1532, stayed there for a long time, even married the niece of the Lutheran theologian Andreas Osiander and then returned to England. He had, however, also studied Lutheran theology and had become acquainted with Luther's catechism from Osiander's children's sermons in the Latin translation by Justus Jonas. Later he published his own catechism, which was nothing other than Luther's catechism. This Cranmer's Catechism is now presented here in the old spelling, and instead of the fifth main section, which came later to Luther's Catechism, the entire children's sermon of Osiander on the office of the keys is found here. If this Catechism had remained in England and had not been displaced by Reformed error, how different would the ecclesiastical situation be in England and in our country!

L. F.

To the ecclesiastical chronicle.

From our Synod.

From our seminary in St. Louis. From the invitation elsewhere in today's issue to present candidates for two professors in St. Louis, our readers will see that our dear Prof. D. F. Bente, highly esteemed by us all, has resigned his position at our institution. This will cause deep regret among all members of our Synod and among many beyond the circle of our Synod. Since Prof. Bente joined our faculty thirty-three years ago, in November 1893, he has served with untiring diligence and great skill in his office here, both in the lecture hall by his thorough lectures and with the pen by his excellent articles in our journals and his valuable books, especially by the edition of the confessional writings of our church in three languages, the *Concordia Triglotta*.

In September, 1924, he suffered a stroke which temporarily robbed him of speech and left his right hand lame. He has gradually recovered and, in order to possibly regain full health, has spent one winter in Florida and the last two summers in northern climes. But although his condition has improved considerably and his mind is fresh and alert, his physical strength has not fully returned, and the doctors, after the last thorough examinations and observations, gave no hope that he would be able to resume his teaching duties. So he and we had to recognize in this God's guidance that he resign from his previous office, which certainly was not easy for him and moves us all painfully. He spent the past winter here in St. Louis in his former home near the old seminary building, but intends to leave St. Louis in the near future with his wife and take up residence elsewhere. His children are all married. We hope that he will recover sufficiently to be able to continue his literary activities and to finish the work he has already begun. May God reward him for his many years of faithful service in time and eternity, and may it be light for him in the evening - he completed his 69th year on January 22! L. F.

Christian teaching. This excellent institution, which has been of such great blessing in the past years of our Synod, is still to be found in some of our congregations, and is now being reintroduced in some places. In Canada it is diligently cultivated, and from a congregation in North Dakota we read that it reintroduced the Christian Doctrine at the last meeting last year. It is held in the regular worship service, and takes the place of the second passage of Scripture. The report says: "In this way the whole congregation can be edified. Judging by the first two Sundays on which Christian instruction was held, it is fair to say that the whole congregation takes a great interest in it."

On the one hand, Christian instruction has the great advantage that the whole congregation hears the truths of the catechism over and over again, but on the other hand, it is also taught by the pastor of the congregation, to whom all souls are entrusted and who, through this continued instruction, strengthens the bond between him and the congregation, which is established by his profession. Wherever the teaching is given by him, his influence on the youth and the congregation will also increase.

Of necessity, most of our congregations find themselves in the position of establishing so-called Sunday schools, and

Where these exist, they should also be best equipped. The Christian teaching, however, is a very special source of blessing for youth and congregation, and we are glad that it has not yet completely disappeared from our circles. J. T. M.

School-keeping pastors. Pastors who, in addition to their other official duties, also teach school, are doing their congregations a wonderful service. Of course, wherever possible, the congregation should appoint teachers who devote all their time and energy to the school. But because this is not possible everywhere, our pastors have to take over this ministry of love in such places. But such congregations should then also esteem this work of their pastor, support him diligently in it, and make the work easy for him. Many such school-keeping pastors do amazing things in their work. Thus School Superintendent A. C. Stelhorn, in his last monthly report, tells of one of our younger pastors in Missouri, whose school numbers forty-four pupils, divided into eight grades, that his high school graduates pass the State Examination well, and that his school is in the best standing with the State Board of Education. Another Arkansas pastor writes: "I now have thirty-three children in school, and must soon put new benches in my school. All the school-age children in my congregation are now going to the parochial school." Congregations which have such zealous and able pastors should indeed count themselves fortunate. J. T. M.

"To Preach to the Prisoners." Some time ago we reported in the columns of the "Lutheran" on the blessed work our pastors are doing in many places in our country in prisons, almshouses and hospitals. Following up on this, a long-time reader of the "Lutheran" sent us some newspaper clippings reporting how two post-youth murderers were taught and eventually baptized by one of our pastors. Both were unable to read and first had to be made aware of the Saviour through pictures which the missionary brought to the prison.

By nature we are all captives in the power of sin and the devil. Then our Saviour came and preached to us poor captives, delivered us with his precious blood from sin, death, the devil and hell, and purchased for us the adoption as children of God. Blessed is he who believes in the divine Saviour with all his heart! But blessed is he who is not ashamed of the gospel of Christ, but proclaims it freely in public, not only before those who are respected in the world, but also before criminals in prison, the scum of humanity. God's rich grace, which must make us all blessed, reaches out to them also and thirsts for their blessedness.

"Preach the gospel to every creature!" Mark. 16, 15.

J.T.M.

Domestic.

How a Unitarian describes the difference between Christianity and Logentism. The "Ev.-Luth. Gemeindeblatt" writes about this: "A Unitarian, Elijah Alfred Coil, in a pamphlet published by the American Unitarian Association in Boston, Mass., has very clearly and correctly presented the difference between the doctrine of salvation of the Scriptures and the doctrine of the lodges, and at the same time has shown that it is an absurdity if a member of a church that professes the doctrine of the Scriptures is also a member of a lodge. In the above-mentioned pamphlet it says: 'That the essential difference between the religion of the Lodges and the religion of the churches professing the Bible is not yet sufficiently recognized, may be seen from the fact that many profess both. There are lodge members who, as church members, profess the doctrine of Scripture, that we are justified without merit,

without works, by faith alone, which accepts the imputed righteousness of Christ. As members of the lodge, they are equally willing to agree to the following statement: "Though our thoughts. Words and works may be hidden from the eyes of men, yet they are not hidden from the "all-seeing eye," to which the sun, moon, and stars obey, and under whose direction the comets run their courses. The same penetrates the most secret recesses of the heart, and will reward each one according to merit. Even a little child should be able to see that it is impossible to combine these two mutually exclusive creeds and to agree to both. If we are justified without merit of works, by grace alone, through faith in Jesus Christ, then it cannot possibly be true that the "all-seeing eye" rewards each one according to merit. The one excludes the other. One cannot sincerely subscribe to both. He who does is at least inconsistent."

The "Gemeindeblatt" comments: "This is clearly stated. Here we have a firm testimony that lodges practice religion, and one that nullifies the scriptural doctrine of justification. Let no one excuse himself with the common excuses to justify his membership in a lodge. Let no one say, The pastors make things worse than they are. If a lodge member says, There is no religion in the lodge, he does not know his lodge. What do you want? There is religion in the Lodge, which absolutely abrogates the one, great truth of God, that He makes the ungodly free and righteous by grace for Christ's sake. If you are a member of the Lodge, you belong to a society that abrogates the Word of God. There is no talking against that. That is sin. For this the Judge of the living and the dead will one day demand an account. There is only one way to escape judgment: "Come out from among them, and separate yourselves, saith the Lord" .

Religious instruction on week days. Some time ago a member of the so-called Freethought Society in New York filed a suit challenging the provision of the public schools that children be allowed certain hours in which to participate in religious instruction given in their churches. The Appellate Division of the State Supreme Court has now held that this provision does not violate a reasonable interpretation of the State Constitution, which provides that no church fellowship shall be supported by the State. Nor does the provision, in the opinion of the superior court, violate the law requiring compulsory attendance in public school. Children, therefore, may still attend religious instruction given by their pastors during school hours in New York State. The decision is all the more important because it will be followed in other similar cases. J. T. M.

An ill-informed governor. In one of the last issues of The Lutheran, we reported that the State of South Dakota had also reinstated the death penalty. Now we are informed of the following: "Although our Legislature voted in favor of it, the bill was vetoed by our Governor. His reasons were these: 'We will not return to barbarism, nor transgress the commandment of God, "Thou shalt not kill!"' Thus this Governor has declared the legislatures of all the States which have introduced capital punishment to be barbarians and transgressors of the commandment of God. He seems not to know for what purpose God gave the sword to the authorities, and that the blood of him who sheds the blood of men shall be shed again by men." So much for the epistle.

We like to set the record straight and bring these

Correction. The message we received broke off with the statement that the South Dakota Legislature had voted for the death penalty. The governor of South Dakota, however, should learn the Lutheran catechism for once. He seems never to have emerged from the "barbarism" of spiritual ignorance. J. T. M.

America and Spain. Spanish representatives in particular, at the Eucharistic Congress of the Roman Catholic Church held in Chicago last summer, spoke most creditably of the honors done them in America and of the spirit of religious freedom and toleration in our country. But what Rome praises in Protestant nations, she does not practice in the countries she rules. In Spain no Protestant body is permitted to hold a procession in the streets; no Protestant church is permitted to affix its name to the wall of any building, nor to call worshippers to worship by ringing bells. In addition, in this pitch-black country all dissenters are mercilessly persecuted by word and deed, so that Protestants can only earn a meager living there. They are absolutely forbidden to hold public office or a position of honor. Whoever keeps an eye on this tyranny of the Papal Church will not be surprised that in Mexico the Papal troublemaker is no longer wanted. I.T. M.

Abroad.

A former priest member of a Lutheran congregation. The "Ev.-Luth. Freikirche" reports: "The former Roman Catholic priest Artur Peschke has joined our St. Paul's parish in Dresden. He has been a pastoral priest in the Papal Church for eleven years and as such has done deep insights into the essence of Catholicism. His remarks before the aforementioned congregation after the close of the service on the fourth Sunday of Advent in 1926 testified to this. In a speech lasting three quarters of an hour, Father Peschke, who left the Roman Church in April 1926, showed us why he had taken this step. In the beginning of his talk, the speaker began with the question, "How did it come about that the gospel of Jesus Christ, the Son of God, became supreme in him? It was not men who brought it about, but it pleased God to reveal His Son in him through His Word". The speaker concluded with the impressive words: "Though the number of those who hold fast to the motto, If ye continue in my word, ye are my disciples indeed, and shall know the truth, and the truth shall make you free, may be small," yet to them is the word of the Divine Redeemer: "Fear not, little flock!" This little flock is, after all, the light that shines in all the darkness of men's opinions and errors.' On New Year's Day 1927 Peschke was unanimously accepted as a member of the congregation, and now he is still preparing for a colloquium at our theological college in Berlin-Zehlendorf, in order to then work in the ministry of our Free Church for the glory of God. This rare experience is a heartfelt joy for us. As was the case during the Reformation, even today a Catholic priest is occasionally brought into the Lutheran Church like a fire that has been saved from the fire (Zech. 3:2). Praise and thanks be to the Lord for this!" J. T. M.

Film, love intoxication, adultery, hatred, murder. Under this heading the "Freikirche" writes in one of its last numbers, among other things: "This is the gradual sequence of aberrations revealed by a trial recently held in Dresden, by which a crime committed six years ago by two men involved in that

The first of these is a young wife of an older man who feels called to the theater, goes to a film institute, ignites a "love frenzy" with a fellow actor, and becomes an adulteress with him. A young wife of an older man feels called to the theater, goes to a film institute, ignites there a "love rage" in a fellow actor and becomes with him an adulteress; and now both hatreds are directed against the deceived husband, whom finally the woman's seducer, in agreement with her, shoots with a vengeance, both succeeding in feigning an accident, so that only after six years the true facts come to light. They therefore deserved the sentence passed upon them."

After the "Free Church" has further explained how the state was willing to accept reasons for mitigation, it continues: "In all this it is clearly shown what terrible consequences the contempt for the marriage state, as it has generally been torn down for decades, has brought about in the moral judgment of our sex. And through novels, plays and movies this is getting worse and worse. The serious testimony to the sanctity of marriage, which the Church should bear, is becoming more and more faint, and is moreover considerably weakened by the frivolous practice of betrothals (without parental consent) and of betrayals (breaking of engagements), which have already become fashionable, as well as by the unacceptable marriages of divorced persons, contrary to the word of God. Not without reason does the Letter to the Hebrews say: Marriage should be held honestly*, Ch. 13, 4, by which is meant not only that the spouses should regard and hold it so, but that everyone should regard it in general as a state of honor, a holy state. This must be impressed upon the children, and, of course, must be exemplified by their parents, so that when they come of marriageable age they will know that they are to enter into matrimony with prayer and with the knowledge and cooperation of their parents. All levity in this very matter avenges itself in later life, and the general laxity of moral judgment is a chief cause of the conditions now prevailing which challenge God's judgment."

These important words must also be said to us. Let them be read earnestly and applied! J. T. M.

Shaw and religious education. The well-known Irish mocker George Bernard Shaw, who is wont to write in the daily papers on all sorts of subjects, has also recently spoken out on education without religion, stating the "impossibility of secular education." He wrote: "Some sort of religion must be taught to all children. Secular education amounts to saying that the only reason to let evil be and learn good is that otherwise you will be flogged." Shaw goes on to write, "The sort of rationalism ^belief in reason^ that tells a child: you must leave your judgment in abeyance until you are old enough to choose your religion, is rationalism gone mad. The child must have a conscience and a code of honor, even if it is only a provisional one to be reviewed at his confirmation."

What Shaw writes here, of course, contains much that is wrong. No child is served by "any kind of religion," nor is the inculcation of moral principles sufficient for true education. Shaw advises that education should also appeal to the child's "vital urge to perfection, to the divine spark." "Such a vital urge to perfection" is not found in the natural man, who is spiritually dead. And yet even Shaw must confess that education without religion is no good. He calls such an enterprise "rationalism gone mad."

J. T. M.

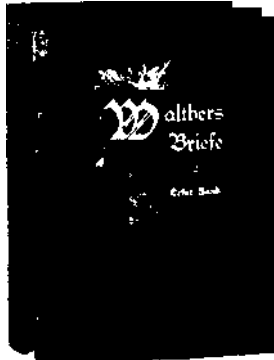
Protestant Plague. The Lutheran Herald reports the following from the newspaper *Das Evangelische Deutschland*: "The marriage of the Belgian Crown Prince to the Swedish Princess Astrid has given rise to an unprecedented press campaign against Protestantism, which began on the day of the arrival of the Crown Prince and Princess in Belgium. On that day an article entitled 'Protestantism in Wallonia' appeared in ten major daily papers. The spokesman for Belgian Catholicism, the Jesuit de Charleroi, could hardly do enough in vituperation of the Protestant faith. Protestantism, he said, was a "miserable mutilation of Catholicism". The principle on which it was founded, liberty of conscience and individual responsibility, was the "origin of all mystical and religious absurdities,* and led ultimately to "anarchy. "What would be left," he continued, "of the Walloon people if, in addition to all the mortal dangers that want to their lives, the Protestant pestilence were to come?*" "The Bibles, pamphlets, and writings that would be distributed on the Protestant side should only be accepted all, rather two than one." "The fire is the natural refuge of these writings." "Into the fire with the Bible! Into the fire with the Protestant writings!" Other articles followed in which Luther and his work were most disgracefully denigrated. " J.T.M.

Is the earth in danger of overcrowding? A change sheet answers this question, often asked nowadays, by drawing attention to the following. It writes: "If one takes the earth as a whole, on average eleven to twelve people live on every square kilometre. There is therefore still plenty of room, and it has been calculated that seven billion could live on the whole globe. But what about the increase of human beings? Between 1800 and 1900 the population of Europe increased from 181 to 450 million, and today there are 45 people per square kilometre. If this increase continues, in 330 years Europe will have 6,200 million inhabitants and 1,250 per square kilometre. To feed them would be impossible. The only solution would be to migrate to deserted areas. But this will stop at some point; for the United States of North America rose in those years from nearly 4 to 92 million, and that would also become alarming in 330 years.-Well, this is all theory; it is contrasted with a demonstrable decline in births. This, as is well known, is frightful in France; but the other civilized countries also show it. In Germany the number of births fell from two million in 1903 to not yet one and a half million in 1922. The nations not participating in the war also show a decline. In Sweden in 1921 there were 21.4 live births per thousand inhabitants, while in 1924 there were 19.6; for Denmark the corresponding figures are 24.1 and 22.3. So we need not worry about the overpopulation of the earth."

With this it is said at the same time that the so often expressed fear of overpopulation must not even be considered by common sense as a reason why families are to be limited. The divine commandment: "Fill the earth!" Gen. 1:28, is still in force today. The earth is not yet filled, nor will it ever be filled. And even if the population should increase greatly, there will still rightly remain what the pious poet has so beautifully put into words: "What our God has created, that He will also preserve." This does not mean that God will make every man rich in earthly goods, for He has nowhere promised that. But it does mean that he will present to every man in grace what belongs to "the food of the body and the necessities of life." "All things wait for thee, that thou mayest give them meat in his season," Ps. 104:27. J. T. M.

Historical.

Walther's letters to his friends, synod comrades and family members. Edited by D. L. Fürbringer.



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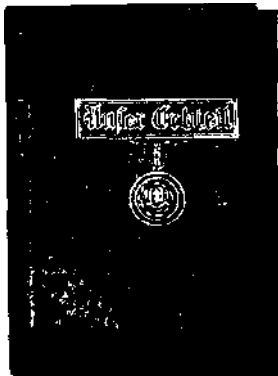
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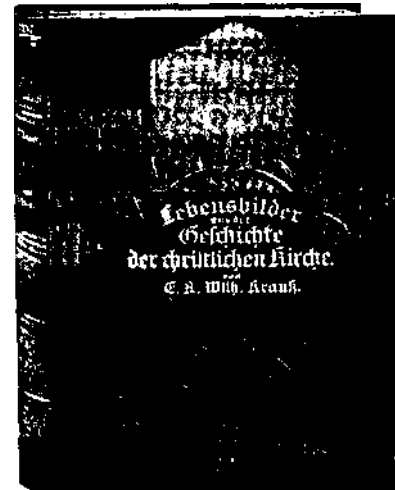
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Part One.

By D. A. L. Gräbner.



This interesting church history is based on a thorough study of sources, and in fact hitherto completely unknown sources (indicated in the preface) were used. It presents a faithful picture of the American Lutheran Church from its beginnings to the year 1821. Mainly the versafser endeavored to describe the progress and regress in doctrine and life, confession and practice, as these have taken place and been conditioned. If you want to read something interesting, but at the same time useful and edifying, read this history of the church.

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can convince. A good table can be laid because the church members of the district are so liberal in sending food. Last year, for instance, 2, 400 quarts of preserves were sent. In addition, all potatoes, plenty of vegetables, apples, etc., are freely supplied. This abundance of food already shows how the Christians of our district take an interest in their institution. But they have also shown such zeal in other ways: firstly, by the fact that the district itself has maintained this institution until 1923; secondly, by the fact that the individual members have always been willing to give up their sons in order to train them for the most glorious profession here on earth. We, too, have abundantly experienced that an institution brings with it new life and a lively interest in the kingdom of God. And so it should be with all Christians; for, humanly speaking, the future of our church is based precisely on our teaching institutions.

Whereas before the founding of our college only a few students from the district could be induced to move into an institution because the distance was too great, since the founding of our college we have had quite a considerable number of workers who are now active in the vineyard of the Lord, and even now we have a good number of students who are preparing for the work of the Lord, at present one student for every 162 communicants of the district. But we could have a larger number if we had a new building and a six-year course. Both have become an urgent necessity. The present building, erected twenty years ago, and which is only 38X72 feet, has at present proved far too small and inadequate. The students have to sleep upstairs in the low attic room, the six study rooms are only 10X13 feet each, and each of these little rooms is occupied by six students. The dining room measures only 13X30, the kitchen only 14X14, and the library 10X13 feet. The whole building contains only 17 rooms, including the classrooms and staff rooms. It is astonishing that with such restrictions everything runs smoothly and that the students are always cheerful and in good spirits. But one should not be too surprised when people from the East wonder about such primitive conditions. Our Synod President, D. F. Pfotenhauer, when he visited our institution a few years ago, said, "This is all too primitive." A parishioner from Detroit remarked, "Well, I didn't expect anything like this!" And a woman from Montana said, "I wouldn't want to send my boy to an institution like that." The Synod has also recognized the need for a new building and has approved P96,000 for this purpose. We are eagerly hoping and waiting for the building to be erected very soon.

But a six-year course, which the Synod has not yet approved, is also very necessary. Many boys are also deterred from studying by the very fact that after four years they have to travel far away again to complete their studies. From Portland to Oakland, where our nearest institution is located, it is about 800 miles, and if students come from northern Washington, this means a journey of more than 1,200 miles for them. To the other of our institutions in the East, of course, it is much farther still. So may this wish of ours, that the college at Portland be raised to a full high school, soon be fulfilled! This, too, would be a great blessing to the Church of God here in the West. Bro. Dobberfuhr,

To the ecclesiastical chronicle.

From our Synod.

Storm rages. The terrible rains and storms of the last few weeks in some parts of our country have again brought great misfortune and severe damage to one of our sister communities. South Litchfield, Ill. is an old small country parish of 36 members, situated not far from Mount Olive, about 50 miles from St. Louis. Its present pastor, Rev. E. Janssen, writes to the "Lutheran."

"St. John's church at South Litchfield, Ill, was entirely destroyed by a tornado on April 4. The damage was extensive in other respects also. In the churchyard there are only three



Ruins of the church at South Litchfield, Ill (P. E. Janssen), which was destroyed by a gale April 4.

Gravestones remained standing. The parsonage was also badly damaged. But we are thankful that no one was killed in the storm. We see this misfortune as a serious visitation of our God, and we ask him to keep his protecting hand over us according to his grace."

The property of the municipality was not insured. L. F.

From Asia and from Europe. Some time ago a well-known theologian and missionary wrote to us from Germany: "It was with great joy that I followed the beautiful course of the great Synodal Assembly in St. Louis in the 'Lutheran'. A landmark in the history of the Missouri Synod is the dedication of the new seminary in St. Louis. May Concordia Seminary continue to be a blessing!

"Widely ramified is the foreign mission of your dear Synod. Still lacking is the Mohammedan mission, which should be seriously undertaken in our time. In Persia the door is open to it. We have made a small beginning among the Kurds. This vigorous, gifted Indo-European tribe should be supplied with the Gospel message by the Lutheran Church. If it is not done, then first the Presbyterians and then probably all sorts of other sects will invade. The Adventists were already causing confusion in Urmia before the war. How I would rejoice if the Missouri Synod also worked in Persia among the Kurds! There is room enough. We ourselves are inhibited by the poverty of Germany, which every minute, by day and by night, must pay two thousand marks - later still more - to the League of Foreign Powers. There is still room enough in Kurdistan. Sinneh, a Kurdish town of perhaps six thousand inhabitants, should be occupied. God help that the Lutheran Church this

promising mission field is not lost! If your Synod could become an instrument of God for this!"

Our Synod, however, is already doing some Mohammedan missionary work in India. One of our missionaries there, Dr. A. Brux, who has made special preliminary studies for it and has also learned the Arabic language in which the Koran, the religious book of the Mohammedans, is written, has just been called for this branch of Indian missionary work and has been working for some years in Vaniyambadi, in the North Arcot District. India is just full of Mohammedans. But Persia, too, as our correspondent points out, would make a suitable field for this mission. A few years ago a young pastor of our synod, who was particularly interested in the Orient, and especially in the area which is called Near East in this country, was ready to accept a possible call to the Persians. mission. He wanted to go there first as an explorer.

Our correspondent also writes about the situation in Europe: "It is to be expected that Germany will again rise to power and authority, as many hope. But will the true Christian faith again become a power among our people? And will the morality of the people improve and the terrible immorality be overcome? Without religious-moral uplifting, all glory will remain hollow, and corruption will continue to eat away under a shining mantle."

L. F.

Our parochial schools need not disappear. In spite of the many difficulties which are seldom thrown in the way of our parochial schools by the state, it is not said that our parochial schools need disappear. In fact, in some districts they are happily increasing. Thus it may be reported from one district: Teachers appointed in place of pastors holding schools: 10; a second teacher appointed: 11; new or enlarged school buildings: 14; new schools established: 12; increase of teachers: 20. These figures mean that in 67 cases our schools have been promoted, partly by the establishment of new schools, partly also by the elevation of existing schools. Admittedly, our community schools cost money; but is this money not best invested? What good would it do our children if they gained the whole world but suffered damage to their souls?

J. T. M.

Distribution of Christian books. The "Ev.-Luth. Kirchenblatt für Südamerika" reports on this: "The district synod of the Ev.-Luth. synod of S. Catharina, Parana and other states in Espirito Santo has given us an example worthy of imitation by diligently devoting itself to the distribution of books. The beginning of this was made by Praeses Langholf. Having set apart Bibles, Testaments, Starck's Prayer Books, Tracts, and other Christian books in his own congregation for about four contos de reis, he also encouraged his fellow ministers and the congregations to cooperate. That district synod then entrusted Fr. Knoch with the continuation and further development of the book distribution. The latter now provided for interest-free loans and hired a book seller who works in great blessing.

"The distribution of Christian books is really something great. How often do these books and other writings quietly show a stray conscience the right way to the dear Saviour! How often they comfort a despondent heart where the pastor cannot reach! Much can be done in our Synod in this respect also, and it must be done."

This hint is also important for us in North America. The books sold in the public market are often infested with unbelief and filth. That is why this play also says wgcpep and give healing medicine instead of poison.

J. T. M.

Domestic.

Practical worldview. In our day there is much written in magazines and books about a "practical worldview". This is mostly done by those who have rejected the right "worldview" of the Holy Scriptures and are now forming a pagan "worldview" out of their dark, ignorant hearts. These "worldviews" are therefore also such that they satisfy no one. We find a fine "practical worldview" in Ecclesiastes 5:17-19, where it says: "Now therefore I consider it good that a man should eat and drink, and be of good cheer in all the work that he doeth under the sun all the days of his life, which God giveth him: for this is his portion. For to whomsoever God giveth riches, and goods, and power, to eat thereof, and to drink thereof, for his portion, and to be merry in his labour; this is the gift of God. For he thinketh not much of the miserable life, because God rejoiceth his heart." These words of God are thus interpreted by D. C. M. Zorn, in his glorious booklet, God's Comfort: "This thou shalt now understand and take to heart. Hear and learn God's word with holy eagerness; pray with humble earnestness; vow all good things to the Lord, and so do in God's power; do not conform yourself to this world, either in erring from all authority and God's rule, or by covetousness and greed of money; and then behold what thou shalt then count good and fine for thyself. And what is that? It is that which thou hast often heard before: that thou mayest eat and drink with gladness, and enjoy the good things of all thy labours, with which thou hast toiled under the sun all the days of thy life which God hath given thee; for that is thy portion granted thee by God in this poor life; that, God will give and bestow upon thee. And even if God gives you riches and many goods, but also gives you that, that you can eat and drink your share of it and have joyful courage in your toil and work - that is a noble gift from God. For then you will not think much of the vanity of this life, because God will hear your prayer and make your heart glad. - This is God's answer, given through Solomon, to the question of how you can yet have glad courage in spite of the vanity of this life."

Luther remarks on this passage: "He calls these gifts of God, that he may teach us to lay aside our cares, that we may expect all these things of God by faith, and, if God will, lose them patiently, even as Abraham returned his son to God. ... This saying is the right interpreter of this whole book, that Solomon would forbid vain cares, that we might cheerfully enjoy the present, unconcerned about the future." (V, 1475.)

Truly, this is a fine "worldview" that perfectly satisfies the human heart for time and eternity.

J. T. M.

Missionary activity of Southern Baptists, the "Messenger of Peace" reports on the busy missionary activity of Southern Baptists: "The Southern Baptists report that they have been very successful in planting and building up churches by the use of a special method. The attempt was made in New Orleans, where ten years ago they had six little churches with a total membership of 1, 200. Of these only one was independent, and the six churches raised a total of only \$2,500 for missionary purposes. They then established a Bible Institute (Bible Teaching Institute) in the city for the training of lay workers, some of whom gave themselves wholly to the service of the church, and some of whom worked beside their professional work. The result of their attempt is that they now have fourteen churches, seven of which are independent. These congregations

The churches own property worth ^750,000 and contribute P26,000 annually to the mission cause. They now want to establish such institutes in other cities as well."

In doctrine and practice the Baptists deviate so much from God's Word that we do not want to hold them up as a model. They do not know of a "lodge problem" at all, and they know even less about right church discipline, which is commanded and demanded by God. And yet they often have a zeal for missionary work that is indeed to be admired and imitated. On the other hand, it is also to be commended that they diligently use the Bible for the education of missionary helpers. God's Word is the only effective means of creating missionaries. On the one hand, it makes Christians willing to do diligent missionary work, by working in men's hearts the right gratitude for the spiritual blessings they have enjoyed; but on the other hand, it also makes them capable of missionary work, not only by sanctifying them, but also by showing them how, why, and to whom they should preach God's message of the gospel. Where God's Word is rightly applied, there is always found love and zeal for missions, not only among pastors, but also among the laity. This is proved true in our Synod.

J. T. M.

The Jubilee of Our Saviour's Public Ministry. Starting from the premise that the public ministry of our highly praised Saviour fell in the years 27 to 29, the Young Men's Christian Association has recently called upon the churches to celebrate the years 1927-29 as jubilee years by making special efforts to lay the gospel on the hearts of all people, but above all to study diligently the life and sayings of JEsu himself. As the "Messenger of Peace" reports, the plan meets with hearty approval in many circles.

We also agree with the plan, but first advise the association to study for themselves the life and sayings of Jesus. Then it will be found that they themselves do not have the gospel that is found in Scripture. Where the gospel is accepted and proclaimed purely and unadulterated, no deniers of the deity of Christ and his substitutionary satisfaction can be tolerated, as is the case with the aforementioned association. The advice, however, to study the Gospel of JEsu Christ is a good one, as is that to lay it to the heart of all men. Unfortunately, however, nowadays something else is often preached under the name of "gospel" - namely, human wit and rational wisdom. Luther calls this "lying and deceiving in God's name."

J. T. M.

"The Lost Books of the Bible." Under this heading a book has recently been advertised in the daily papers, which, it is reported, has caused a great stir in many circles. This has prompted the English publishing house, Oxford University Press, to publish a statement about it, which contains the following facts: "The book is nothing more than an imitation of a work which appeared in 1820 under the title: 'The New Testament Apokryphew, that is, such books as are not written by the evangelists or apostles, but contain all sorts of untrue incidents from the life of the Saviour or his apostles.' Such books were written in abundance in the first centuries of the Christian Church, partly by men hostile to the truth of the Word of God. The fact that such books are called 'Lost Books' in the work now being republished is nothing more than a blasphemy of the Holy Scriptures and a gross lie, sent out into the world for the purpose of enriching the publishers by deceiving the people. Our Bible contains all the writings of the

holy scribes, which the Holy Ghost hath caused us to record unto blessedness." We have not seen the book itself; but our attention was called to it by a fellow-Christian.

J. T. M.

A protest against the employment of children in the pulpit.

Recently an independent church paper published a curious protest which is probably unique in the history of such frequent protests. The protest was directed against "child employment in the pulpit," calling it a "terrible thing" and something "to be stopped." Specifically, the protest is against a young fifteen-year-old girl who goes by the name of Uldine Utley. This girl, who has an efficient mouth, has been traveling the country for nearly four years, preaching sermons in the larger churches of the Grotz towns, as well as in large meeting places specially prepared for the purpose. In this she puts the big talker Billy Sunday and the infamous Aimee McPherson in the deepest shade. What she preaches is a mixture of truth and ravings, or, as the paper says, parrot talk. We heard her ourselves three years ago, when she preached her revival sermons here in St. Louis, then scarcely twelve years old, at the Armory. What she said then was no more than what any girl of the same age, who attended hurriedly our parochial schools, could have said. But how she said it disgusted one, for she spoke in a tone of sanctimonious pomposity, self-conscious pomposity, and histrionic agitation, while at the same time the assembled Holy Rollers and other enthusiasts cheered vigorously and steadily.

of the person we will not judge; it may, with all its wrongness, file sincerely. But as to the matter, we agree with the protest. God's word is a serious, holy thing. Therefore Paul also exhorts, "Lay hands on no man soon; neither be thou partaker of strange sins," 1 Tim. 5:22. God requires of every public preacher of the truth that he be not a "neophyte," "lest he puff himself up," 1 Tim. 8:6. To make children public preachers is a sacrilege to the gospel. Read 1 Tim. 8. God does not want women to preach publicly, 1 Cor. 14:34, 35; 1 Tim. 2:12.

The unfortunate Uldine Utley is being led around the country by the so-called fundamentalists for the sake of preaching. How great is the gulf between them and us! J. T. M.

Bryan Memorial University. Shortly before his death at Dayton, Tenn. where he had traveled to serve as attorney for the state in the much-named Evolutionary trial, Wm. J. Bryan a place near the little town, where he intended to found a Christian college for boys. After his demise, his friends determined to establish a university there, where no science shall be taught that is contrary to God's word. Eighty-one acres of land have been purchased, and the State of Tennessee has secured the new school by a letter deed (charter). A sum of five million dollars is to be raised, partly for the buildings and teaching materials, partly for what is called an endowment fund. Of this sum, six hundred thousand dollars have already been paid in. The undertaking proves that there are still people in our country who are aware of the dangers of an "atheistic science."

Also the university in Valparaiso, Ind. purchased by our brethren in the faith, now under the able direction of D. W. H. T. Daus, the former professor at our seminary in

St. Louis, is to serve that our young people may acquire in a Christian educational institution the knowledge which they need for profession and office. Christian education for small and great was part of the great plan of education so zealously advocated by the great reformer, Luther. J. T. M.

Roman seminaries in our country. According to the report, in our country 14,000 young men are preparing for the priesthood of the Roman Church. That's an increase of 1,500 in two years. The Roman Church has 170 seminaries in this country, of which the largest is in Baltimore and the second largest in New York. The number of members of the various faculties has been increased by 316 in the last two years. In the proseminaries, which the Roman Church maintains in even greater numbers than seminaries, there are at present 9,000 young men studying. Rome does not sleep. J. T. M.

The end of the world postponed for a hundred years. The fanatical Russellites, who like to call themselves "serious Bible scholars" but who misinterpret and distort the Bible, had, under the leadership of their deceased false prophet Russell, scheduled the beginning of the Kingdom of Peace of Christ and the bodily resurrection of the dead for the year 1914. When this was not fulfilled, they had sensationally proclaimed these events for the year 1926. After the year 1926 had also passed and a strong disappointment had taken hold among their followers as a result of these repeated failures, their present Obcrprophet Rutherford, in his writing "Hell," again announces with strong words the fulfillment of the last things in the present, but finally only dares to say "with confidence that the resurrection of the dead will soon begin." "By the word 'soon,'" he continues, "we do not mean next year, but we confidently believe that it will happen before another century passes." - This is convenient prophecy of things to come. After 100 years probably none of those now living will be left in the world, and perhaps by the time the world stands another hundred years the Russellite sect will have perished. All those who wanted to determine the year of the end of the world in advance have so far been revealed as false prophets. It remains with the words of Christ, "But of that day and hour no man knoweth, neither the angels which are in heaven, neither the Son; but the Father only," Mark. 13, 32.

L. F.

Abroad.

An old school and an old student choir. The fact that a choir has existed for seven hundred years without interruption is something unique, but it has happened recently. The choir of the Kreuzkirche in Dresden was able to celebrate its seven hundredth anniversary last October at the same time as the equally old existence of its school. This venerable Schola Crucis (Kreuzschules) has developed into an educational institution for choir boys, and its beginnings date back to almost the year 1200. Before the Reformation, under the papacy, the pupils had to serve especially at the masses. Since the introduction of the Reformation, the school has been a grammar school with special emphasis on music, especially the art of singing. The well-known catechism of this school was initially used by the Saxon fathers of our synod, and our old Dietrich catechism, which was used for many years, was, as was always written on the title page, provided "with additions from your Dresden Cross Catechism". The greatest care was taken in the musical education of the pupils. The school regulations of 1676 state that "those who cannot sing should not be taken to school". Every day a part of the lessons was devoted to music lessons and the practice of choirs.

turned. As a result, the Kreuzchor played a very important role in the musical life of the city of Dresden, has always especially cultivated church music and still sings choruses by Joh. Seb. Bach and other masters and annually also great choral works such as the St. Matthew Passion, the Christmas Oratorio and the St. John Passion by Bach and other choral works of the Lutheran Church. About five years ago he also had an invitation to go to America for several months, but he could not accept it. L.F.

The Spread of Christianity. The "Evangelical Missions," edited by Prof. D. J. Richter, in its February number, brings an interesting survey of the growth of Christianity in nineteen centuries. At the end of the first century there were half a million Christians; at the end of the tenth century, 60 million; at the end of the nineteenth century, 400 million; and at the end of 1926 the number of Christians had risen to 500 million. In the first thousand years, then, the number of Christians increased a hundredfold, and in the following 925 years it increased tenfold. The increase in the last twenty-five years by about 100 million is striking. - We take this notice from the "Leipziger Missionsblatt". L. F.

The "Ev.-Luth. Freikirche" writes about the pedagogical question, whether the child to be educated should first be subordinated to the state or to the parents: "One of the main merits of the Swiss pedagogue Pestalozzi, whose hundredth anniversary of death was celebrated everywhere on February 17th, is that he stood up for the right of the parents to educate the child against the unjustified claims of the state. The 'Melsunger Missionsblatt' reports the following statement of Pestalozzi's, which is worth taking to heart again today: 'The word: The child belongs to the state and not to the parents, says nothing less than: Man belongs to the world, he no longer belongs to God and no longer to himself, he belongs to every right of force of his authorities. That is too much!' According to the same paper, the great educator drew his chief strength from prayer. This is also something that all educators should signify." Woe to a nation when Christian parents are no longer allowed to perform their God-commanded duties in the education of their children! J. T. M.

From Palestine. The British and Foreign Bible Society is at present engaged in erecting what is known as a "Bible House" in Jerusalem, near the Jaffator and the Post Office Building. The foundation stone was laid before Christmas by Lord Plumer, and the building is to be completed by June. The cost will be P65,000. The Bible House will serve to spread the Bible, especially the New Testament, in Palestine, Syria and surrounding countries. How difficult this is for linguistic reasons alone is shown by the fact that in Jerusalem alone telephonic communication can be obtained in eleven languages, namely Hebrew, German, English, Greek, French, Romanian, Spanish, Italian, Hungarian, Arabic and Aramaic. To enable the Presbyterians to hold their services in Jerusalem as well, a Presbyterian church is now being built there at a cost of P25,000. A synagogue is being built in the Jewish city of Tel-Awiw, which will be the largest Jewish church building in the Holy Land. About three thousand people will be seated in it. J. T. M.

Praising the Bible. An editorial in a Japanese newspaper recently said: "The splendor of the Bible outshines all other books in the world. During the two thousand years of its publication, nations have risen and fallen, but the Bible has never disappeared. The love it

preaches will always live. Its value is indeed inestimable." This passage from the Japanese editorial has been printed in many Christian papers as a proof of glorious appreciation of the Scriptures even among the heathen. But the praise which the Japanese paper pays to the Bible is too indefinite for us to be quite pleased with it. The Bible, however, is the hymn of God's love, which has come to us in Christ, our God-human Saviour. What makes the Bible so glorious and distinguishes it from all other books is that it preaches a way of God's love to make men blessed through the Saviour who was sacrificed for us. But this should also be emphasized above all else in any praise of the Bible. What makes the Bible so properly the Bible is "Christ, given to die for us." To him who does not find this Saviour in the Scriptures, even the "morality" of the Bible is of no use; indeed, to him the law of God preached in the Scriptures must be all the more terrible.

J.T. M.

When the Gospel is Preached. A change sheet reports on a newly opened mission area in Africa: "In the center of the mining area of West Africa, man-eating, thievery, murder and other pagan vices were still found in 1916. Now God has given grace that seven Christian churches and forty schools with ninety teachers are working in this area through missionary work in Nigerien, and with good success. Flourishing cities are growing there." There is not a nation on earth on whom the gospel has not proved itself a power of God. The fact that "heathen vices," such as murder, theft, and the strangling of men, prevail most terribly in our own country, is largely due to the fact that the churches, which often carry on missions in heathen countries at great expense, preach neither the law in its severity nor the gospel in its purity in their own country. Or should the saving gospel have lost its power in our country? Has God given up our people in his hardness of heart? J. T. M.

From the papers of a deceased man.

Things happen in people's lives that are never publicly known and yet should be preached on rooftops.

For the strengthening of those who stand in the faith, for the admonition and warning of those who follow evil desires and do not listen to the punishing voice of their conscience, let the following be communicated.

The event took place not in the old but in the new time, not in the old but in the new world, in the west of the United States, and concerns an Anglo-American in the best age of manhood, animated by the unfortunate drive for gold and money. His poetry and aspirations, naming and running - he was a traveling businessman - were therefore aimed at the greatest possible monetary gain.

Who, besides avarice in his heart, had a wild fire of evil, impure lust burning in his veins, and this became a flame which destroyed not only the peace of his own heart and conscience, but also at last the strength and health of his own body. There lay the usually insolent sinner on his sick-bed, desperately clinging to life, mercilessly scourged by galling reproaches of conscience. Before his benighted soul stood the lamentable image of a poor deaf and dumb girl, whose seducer he had been, whom he had brought with the newborn child in

The deceased had left his mother and child in the lurch, and they died a miserable death. It seemed as if the departed were still standing as accusers before the soul of the seducer; for the anguish of the soul literally squeezed the blood out of the pores of the unfortunate man's whole body until he died.

The narrator has faithfully recounted what he heard from a reliable witness who stood at the deathbed of that sinner and saw the sweat of blood that penetrated even through his hair. It became certain to me, the narrator concludes, that this was a punishment from God.

Communicated by an old reader of the "Lutheran" from the papers left by his father, a teacher of many years.

Home schooling.

Take the pious Eunice, the mother of Timothy, as an example. Eunice taught her son the Word of God in the very first years of his life, 2 Tim. 1, 5; 3, 15. She did not think: The teachers must start with the instruction in the Word of God and teach my child everything he needs to know about God, his Savior and divine things. No, Eunice well folded her little Timothy's little hands and taught him to pray, "Abba, dear Father!" She has taken her child in her lap and told him that the great God made heaven and earth, that he makes the sun, moon, and stars to shine upon us, that he gives us summer and winter, day and night, every morsel of bread, every drop of water, and every garment. She told him that God made the first men good and holy, but that men obeyed the evil angel and did what God did not want them to do.

Further, she told her Timothy something like this: "See, now men had become God's enemies and sinners. They no longer loved God and did only what God would not have them do, and therefore all men were to go to the evil angels in hell, where they would be severely punished forever. But God loved men more than a mother loved her little son, and he wanted to release men from their severe punishment. Therefore he sent his Son JEsu Christum into the world. Jesus, our Saviour, was born as a little child, like you and all other children, but he was completely pious, good and holy. He did nothing but good. But God punished him for men; for he wished to earn heaven for wicked men. For this reason the dear Savior was beaten hard and nailed to a cross with great nails, so that he died in great pain. For he bore our guilt and punishment. Now those men receive no punishment who believe in JEsu Christ their Saviour, but the dear God takes them to his beautiful heaven."

Eunice did not do all this in one day, but day by day she told her child about God and Jesus, so that he was gradually established in the Word of God. Therefore the apostle Paul could write to Timothy: "Because you have known the Scriptures from your earliest childhood, they are able to instruct you in salvation through faith in Christ", 2Tim. 3, 15.

Is not this a glorious testimony? Eunice acted according to the commandment of God: "Fathers, ... bring up your children in discipline and admonition to the Lord!" Eph. 6, 4, (Ev.-Luth. Kirchenblatt für Südamerika.)

I have suffered a great deal from this. It is quite natural for congregations to decline somewhat in a given year. When a community, especially in the countryside, has achieved a certain growth, it gradually comes to a standstill. The land around is occupied, or, as someone put it, "more people can't live here." Then, when one or more families move away and the land comes into other hands, the result for the community is a minus. But the loss of one community is in most cases a gain for another.

However, the not-particularly-grassy growth of the communicating links also has something to do with the budget system. Statistics and the budget system, which is partly based on statistics, do not get along well with each other. About this, however, some more words later. E. E.

Ans of the mission and for the mission.

Our Assyrian or Persian mission.

Our readers will remember that before the World War we once had a Persian mission in the east of our country, but that it died because the missionary died and then the World War broke out. The Persians dispersed, and the work had to lie idle. Since the world war, however, many Persians have again come into the country, and in various cities our pastors are taking care of these scattered refugees through the medium of the English language. But in Chicago, the multilingual city of our country and of our Church, the Gospel is also preached to them in their own language. York stands Father Luther Pera, a son of Pera John, who was trained by the Lutheran Hermannsburg Mission in Germany and sent to Persia. This Pera John preached for thirty-five years in Wasirabad on the plateau of Urmia. Then came the world war. The Turks, the ancient bitter enemies of Christianity, declared a holy war against the Christians. The Assyrian Christians who lived in Persia and Turkey were cruelly persecuted and killed. Out of 500,000, barely 50,000 Assyrians escaped. (Assyrian is the name given to the people among whom missionary work is done, and Persia is the land in which that ancient Christian people lived). Of the many Assyrians in our country, about 1,000 reside in New Britain, Conn. several hundred in New York and Brooklyn, a few hundred in Philadelphia, and about 300 in Detroit and Flint, Mich. but the largest Assyrian colony is in Chicago, and in neighboring Gary, Ind. about three to four thousand. Among these a Lutheran mission has been started. Every Sunday afternoon at 3 o'clock services are held in St. Paul's Church, Chicago (the church of Blessed D. H. Wunder, where Father H. Kowert now stands, and which is also not far from the business part of Chicago). But then the missionary also visits the people in their homes. And in a recent letter he writes the following about this peculiar mission:

"We have the joy that the Gospel is now offered to my countrymen. We have Bible readings in the homes every Wednesday evening. These evenings are well attended. In one house we were our twenty persons together. The young people have great joy in reading and interpreting the Word of God. Last Saturday I was in Gary. We had a nice Bible evening there as well. There were ten people together.

"The other day we received 25 hymnals. However, one copy costs P2. 50. We don't have the money yet,

But the Lord put it into the hearts of two missionary friends to give us H5 each for hymnals. We have not been able to obtain Syrian hymnals for over a year. Now some are arriving, and God's children are helping us to get them."

This Persian mission, like every mission of this kind, is a particularly difficult one and will certainly also be connected with many disappointments. But it is very gratifying that even in this foreign language the gospel is being preached by us. L. F.

To the Ecclesiastical Chronicle.

From our Synod.

How our fathers celebrated the tercentenary of the Formula of Concord in 1877. "Memorial of the Third Jubilee Celebration of the Formula of Concord in the Year of Salvation 1877," is the title of a book published by resolution of the Synodical Conference. The book is four hundred pages in length, and furnishes reports from all circles of the Synodical Conference, and from the Free Church in Saxony, on the festivities employed in the various places during the jubilee year indicated.

Our fathers, as this book proves, made it their business to tell God to the praise and glory of many ears in German, English and Norwegian sermons and addresses what a glorious treasure the Formula of Concord was. Festive services were held in the churches and in the open air, and in some places thousands of congregants took part. Not only individual congregations, but in larger cities all the congregations together celebrated the beautiful feast. In Fort Wayne, the combined choirs of the three congregations then there performed Mozart's Second Mass. From Saginaw, Mich. it is reported, "After the service about eleven o'clock a large procession was formed. Three trombone choirs from the Saginaw City, Frankenmuth and Frankenlust congregations accompanied the same." It is noted that behind "the standard bearer with the main banner" followed an elderly man "carrying on a silken cushion a Book of Concord of the oldest edition of 1580." One is quite solemnly touched when reading these reports, in which holy earnestness and heartfelt gratitude for God's gift of our confession are expressed. Illuminations were also held in various places. Jubilee songs and poems were offered by some as a gift for the feast. In short, it must have been a moving jubilee, singing and ringing, which echoed in all circles of the Synodal Conference at that time.

And the above book was published by our fathers in remembrance of the words of Psalm: "Let this be written on the descendants; and the people that shall be created shall praise the Lord," Ps. 102:19. May their example stimulate us to remember with grateful hearts, especially on May 29 of this year, the commemoration day of the Formula of Concord, the faithfulness of God, who through His steadfast confessors has given this clear and Scriptural confession as an inheritance! B.

A Historical Association. Our Synod is now eighty years old, having been organized in Chicago at the end of April, 1847. The third generation in the history of our Synod is now entering. It is then important and necessary that the history of past times be reliably handed down and perpetuated, and that the documents and news which tell that history be collected

and preserved. Therefore, new interest in this matter having been awakened by the move to the new seminary, we have formed a special historical society for the purpose mentioned, as other Lutheran bodies in our country have had for many years. This society, the Concordia Historical Institute, after lengthy preparations during the past few months, has now been duly organized on March 31. The president of the society is Mr. Louis H. Waltke, Prof. W. G. Polack is secretary, and Mr. Th. W. Eckhart is financial secretary. In the new seminary building we have a beautiful room, which can be excellently arranged as a museum and where all the objects that were in the so-called Walther room in the old seminary are brought and then exhibited there. For years the writer of these lines has been pointing out the importance and necessity of such a facility. He himself has been collecting for years toward this end, and all these things are now being transferred to the newly formed society. Since this society will always remain in contact with our seminary in St. Louis, the relevant objects in our library and archives will be lent to it so that they can be exhibited.

Among the things that are already available is the rich collection of coins that Blessed O. Hanser and his wife donated to our institution, which consists of rare commemorative coins relating to the history of the Lutheran Church and which has no equal in our country. To this collection belong about 400 letters of Walther, which the writer of these lines has collected for many years, either in the original or in copies, and of which the collection of the blessed President J. H. Niemann, Walther's son-in-law, forms the basis, in addition to many letters of Sicher and other fathers of our Synod. There are also a number of highly interesting and valuable documents relating to the Saxon emigration in 1838-1839, and many other things which we cannot enumerate now. The main thing now is that this society should also be joined by members who regularly pay an annual subscription, so that more things can be collected and the collected things safely stored. The annual subscription is H2 for active membership, P5 for sustaining membership and P100 for life membership. In particular, however, it is very desirable that now also in the wide circle of our Synod everything that relates to the history of the same: Pamphlets, journals, letters of outstanding men, manuscripts, pictures, congregational histories, etc., should be collected and placed at our disposal. Prof. R. W. Heintze, librarian of our institution, has been chosen curator and archivist. The officers of the society, besides those named, include Prof. Th. Gräbner, Messrs. A. G. Brauer, F. Stockho, C. Wehking, and the writer of these lines. L. F.

In our congregation at Davenport, Iowa, a member, well known in wider circles, passed unexpectedly quickly to the rest of the blessed on April 8. His pastor, in a private letter dealing with other matters, remarks in passing: "F. J. Stahmer, financial secretary of our district and a zealous supporter of our synodal work, passed away on April 8. This is a severe blow to our congregation. He was a layman who gave most of his time to the service of the church, whose highest joy was to serve his congregation and his church with his business knowledge and earthly gifts, of which he gave abundantly. In the best man

nes age, out of zealous activity for his synod, the LORD has taken him from us. We bow down and say: Thy will be done, and pray: Lord, give us many zealous lay members who will earnestly seek the furtherance of your kingdom!" L. F.

Domestic.

Growth of Churches in 1926. According to the latest report of the Government Statistician on Religious Communities, Dr. H. K. Carroll, printed in the *Christian Herald* of April 16, the growth of churches in our country during the past year amounts to 489,000 communicant members. On the whole, the various churches in the United States number 47, 550, 902 communicants. If we consider that the population of our country is near 120,000,000, it must be evident to every one how great is the number of those who do not belong to any church at all. It remains in this piece as before: less than half of our countrymen are church members. The main churches are listed in the report as follows:

Church fellowship.	Souls. Decrease.	Growth.
1. Roman Catholic	16, 303, 171,147,	257 -
2. methodists, fifteenbodies8,	968, 28848 ,098	
3. Baptists, fourteen bodies...	8, 670, 89566 ,022--	
4. presbyterian, ninebody2	, 610, 71648, 730	
5. lutherans, twentybodies2,	588, 27942 ,152	
6. campbellites 1	754, 512	----- 4, 887
7. Greek Catholic, nine bodies	751, 88022,	250 -----
8. mormons, two bodies....	636, 38918	, 522 -----
9. reformed, three bodies. . .	547,0246	,037 -----
10. united brothers in Christ, two bodies .	410, 631	----- 1, 325
11. brothers or submersibles, four bodies		156, 7686 , 608-
Twelfth Adventists, five bodies. . .	150, 8911	, 799 -----
13. quakers, four bodies	115, 452	----- 76
14. Mennonites, twelve bodies...	90, 310	4, 671 -----
Synod.		Communicators.
Evangelical Synod of North America ...		332, 667
United Lutheran Church		860, 633
Missouri Synod		638, 115
United Norwegian Synod		289, 232
Augnstan synod		220, 272
Ohio Synod		155,085
Iowa Synod		143,073
Buffalo Synod		6, 520
United Danish Synod		17, 877
Danish Synod		13,063

The Synodical Conference, according to Carroll's report, numbers 3, 815 pastors, 4, 801 churches, and 797, 677 communicants; of these, the United Wisconsin Synod has 145, 115 members, the Slovak Synod 6, 966, the Little Norway Synod 4, 797, and the Negro Mission 2, 684.

Dr. Carroll complains very much that, owing to the lack of information, his report is incomplete; six fellowships, numbering together 6,000,000 members, had sent in no report at all. Unification movements in the different churches continue, though in many cases the work is more towards the co-operation of the different bodies than towards their dissolution. Incomplete as these tables are, it is important that we look at them closely. J. T. M.

A noble gift. W. Wattles, the Pittsburgh jeweler, who died recently, bequeathed nearly ^100,000 in his will for instructional and charitable institutions of the Lutheran Church. The Passavant Hospital in Pittsburgh received ^10,000 as a memorial endowment in memory of the mother of the ver-.

The theological seminary at Mount Airy near Philadelphia also received \$10,000 as a memorial endowment in memory of his father, the Thiel College in Pennsylvania received another \$10,000, and \$10,000 each was bequeathed to the Lutheran Orphanage in Zelienople, Pa., the Lutheran Society for Inner Mission in Pittsburgh, the Pittsburgh Mission and Church Association, and the Kingsley Association.

To the First Lutheran Church in Pittsburgh, to which Wattles adhered, he bequeathed \$5,000, an equal sum to the Industrial Hospital for Crippled Children, the Pittsburgh Children's Hospital, the Pittsburgh Branch of the Improvement of the Anne's, and other charitable institutions.

If we look at the distribution of the various gifts, we will soon notice that the deceased not only had a warm heart for his church, but also knew where the gifts were needed. This is the sign of a true Christian heart, that it takes to heart the need of his fellow men and of the Church. Nowadays we talk so much about the "budget", but we must be aware of what we want to say with this word. This is simply to say that so and so much is needed for our church and our missions to continue and expand their work. Christians do not give for the budget, but for God's kingdom. But God's kingdom includes many spheres of activity. With this the Christian must continually acquaint himself; he must know something more definite about charity in general, but also about Indian mission, heathen mission, negro mission, and so on. If he then realizes how God blesses preaching in these fields, his heart warms and he gives gladly. So it is not for the budget but for the kingdom of God that giving is done. Even our affluent Christians should be accurately informed of the need of the church. We ordinary people can only pour drops into the cup of God's collection, even if we do something special once. But if wealthy Christians give at once \$100,000, a great hole is plugged, and many coffer are filled. J. T. M.

Beauty exhibitions. In order to always offer something new, the daily newspapers from time to time bring so-called "beauty exhibitions" of young girls. Each state selects the most beautiful girl through a committee. These are then judged by another committee according to their beauty, and the "fairest" receives a prize, and her picture appears in all the newspapers. Serious people have now protested against such beauty exhibitions, and in particular the last beauty exhibition in Atlantic City has been described by the various women's associations of the country as an indecent exploitation of young girls. It has been pointed out, "These annual exhibitions of young girls, combined with prize-giving, contribute greatly to the de-moralization of the people, and are an expression of the laxity which is now spreading everywhere." We entirely agree with this judgment.

But from the standpoint of the Word of God, much more must be said against such exhibitions. These are horny exhibitions of horny people who violate the sixth commandment. Our times are heading more and more toward Sodom and Gomorrah. J. T. M.

Nature in convulsions. The tremendous floods in parts of our country during the last few months, together with the other severe chastisements of God which continue to strike the world, must make a deep impression on every Christian. In Madagascar a terrible hurricane raged on March 6. The city of Tamatave was especially hard hit; almost every house was smashed. Many other towns along the coast were also badly damaged. It is estimated that more than 500 people were killed. On 7 March

Japan has been struck by a severe earthquake. Many towns and villages have been reduced to rubble, and in one district alone it is estimated that a thousand people died. The naval station at Maizuru was in flames. The city of Mineyama was very badly affected; after the earthquake everything that was not destroyed was destroyed by the flames. According to official reports, as far as western Japan is considered, the earthquake was the most severe since 1854. The Philippines were also hit by an earthquake, but it did not cause serious damage, because mostly the Brggegend was affected. "But where there is a carrion, there do the eagles gather," Matt. 24:28. "Iind shall be pestilence, and dear time, and earthquakes now and then," v. 7. J. T. M.

To the chapter of the people's justice. The 1u8Ü6M6 In8titutes, the institution established and conducted by Negroes at Tuskegee, Ala. has found that twenty-nine persons were killed by lynching in 1926. This is thirteen less than in 1925 and 1924, four less than in 1923, and twenty-eight less than in 1922, when seventy-five persons fell victims to the blind fury of the mob. It is not to the angry mob, but to the authorities that God has put the night sword, Rom. 13:4. J. T. M.

Abroad.

National Church and Free Church. What difficulties the regional church over there puts in the way of the Free Church pastors in some places in their ministry is evident from the following report, which Father A. Kreiss published in the "Elsässischer Lutheraner". He writes: "The regional church had already forbidden officiating in its cemeteries after the founding of the Free Congregation, and it repeated its prohibition also when I took office. I first received a letter stating that I was denied the right to speak, whereupon I went to the pastor of the regional church and explained to him: Since by law we have the right to bury in the cemeteries of the regional church if there is no other cemetery in the town, I will fulfill my duty as a pastor to bury my parishioners in a Christian manner, even without permission from the regional church. This I did, whereupon I received another letter in which I was forbidden to enter the cemeteries of the regional church. Immediately I sent a letter to the Landespräsidium in which I explained that in this case I only recognized the government as responsible and that I would only comply with the prohibition if it forbade me to enter the cemeteries. I handed a copy of my letter to the local pastor of the regional church, who felt very concerned when he saw that I, without entering into further negotiations with the regional church, handed the matter over to the government with the request to issue a clear legal order in this regard. For the rest, I was concerned in all cases to show the people that we want to go our way, which is clearly shown in God's Word, in peace, even if it was sometimes necessary to counter the presumption of the regional church in a due manner. When you see the stratagems the national church uses to destroy our congregation, you have to take a sharp stand at times and call a spade a spade."

May God always give our fellow believers over there the right courage and the true joy of confession, so that they may open their mouths joyfully to the glory of God! Let us remember them warmly in our prayers. J.T. M.

Defender of the Mission. As has already been reported in the columns of the "Chronicle," a distinguished Englishman, Lord Inchcape, at the recent general meeting of a large shipping company, blamed the missionaries for the present turmoil in

China and declared their work useless and unworthy of support. Among the many Englishmen who vigorously defended the mission against these attacks was the noted Tibetan scholar Sir Francis Younghusband, who declared: "In regard to the missionaries, let me repeat what I experienced when I made a journey through the Chinese Empire thirty years ago: my sympathy is entirely with the missionaries. Having met the noble men and learned to appreciate the sacrifices they make, I say that the hearts of all true Englishmen and all truly Christian peoples should strive to encourage and help these men who have given up everything in their lives to help others. . . . Most assuredly the true spirit of the English people is in full sympathy with these brave men, who dare their lives as freely and fearlessly for what they believe to be good and right as any soldier." Sir Josiah Stamp, the railway president, remarks on those attacks, that it is impossible to look at relations with foreign nations merely from the point of view of trade and intercourse; that the mission is just and salutary. The well-known former Lord President of the Privy Council in England, Lord Parmoor, also calls it nonsense to try to exclude the Mission from China.

With regard to this report, which we have taken from the "Messenger of Peace", we would like to remark that it is most senseless, even sacrilegious, to blame the present turmoil in China and in other heathen countries on the Christian mission. Such an accusation is virtually a blasphemy of the divine gospel. But all missions are wrong which do not bring God's wisdom to the heathen, but the word of men. And there have been many such "missions" since "Christian" churches in America, England, Germany and other countries have abandoned the gospel of the free grace of God in Christ Jesus. To the shame of such churches be it said! J. T. M.

The Jesuits. This Roman Catholic secret society, which bears the name of the "Society of Jesus," but was often called by our Fathers the "Society of Jesus Resisters," has this year reached the number of nearly 20,000 members, and has therefore grown considerably in strength. The demands made on the members of this society are the highest imaginable. Only those who are gifted, industrious, and persevering to the highest degree, submitting also in all things to the command of the ruling general, can become full members. The Order was founded to strengthen and extend the Papacy, and to extirpate the Lutheran doctrine, and it is still doing its evil work to this end. Since the foundation of the Order in 1540, some 750,000 members of it have died. In the distant missions today there are more than 4,000 Jesuits. Among the male orders of the present day, the Jesuit Order is the strongest; it is surpassed only by the Franciscans, when the various independent branches of the latter are taken together. J. T. M.

What children see in the cinema. A Swiss paper writes on this subject as follows: "In Bern, out of 8, 300 pupils of the middle and upper classes, 2, 450 were visitors to the movie theaters. In a given period they saw 1, 914 beatings, 1, 286 times quarrels between husband and wife, 1, 350 drunkards, 1, 060 kidnappings, 1, 120 adulteries, 1, 224 murders of the most atrocious kind, 1, 645 robberies, 1, 179 thefts, 765 suicides, etc." On this the "Christian Home Friend" remarks: "This again shows that the Wandelbildertheater are nothing but crime schools. In America it is perhaps even worse. If you want to educate your children to be honest and decent people, keep them away from the movie theaters."

J. T. M.

Change in Marriage Laws in Egypt. In an effort to follow the example set by the Turkish Government, a committee was recently appointed at Cairo to examine the existing Mohammedan marriage laws and to make proposals for new provisions. The report has now been published. In it the committee recommends that no man should be permitted to have more than one wife, and that any new marriage should be void unless the ecclesiastical court has given permission for a second marriage. This permission is to be made conditional on this second marriage providing a guarantee that the first wife will not suffer any reduction in her rights. The Committee further proposes that the law under which a spouse's marriage is considered divorced when he or she has uttered three times the words, "I divorce you!" should be repealed. The committee therefore proposes to abolish polygamy, but permits it under certain circumstances. Incidentally, this change in the marriage laws is only something external; Mohammedanism is not affected by the inner nature of Christianity.

J. T. M.

A New Religious Movement in China. While we are now mostly informed only about the political and social movements in China by the daily papers, something occasionally comes through about the religious standpoint of the Chinese who are liberating themselves from Europe and America. Of a new religious movement in China the following is told in a change sheet: "This movement aims to unite the five main religions found in China, namely Christianity, Buddhism, Taoism, Confucianism and Mohammedanism. Out of these religions the followers of the new movement choose that which best suits their unregenerate hearts. They declare that they can earn heaven by their good works, and therefore take special care of the poor and helpless. They profess the immortality of the soul and teach a transmigration of the soul after death. But they do not want to know anything about repentance and faith. Their slogan is: "All men are brothers." We need not be surprised at such a movement; nor at the heart being cut out of Christianity. The gospel is just foolishness to the natural man.

J. T. M.

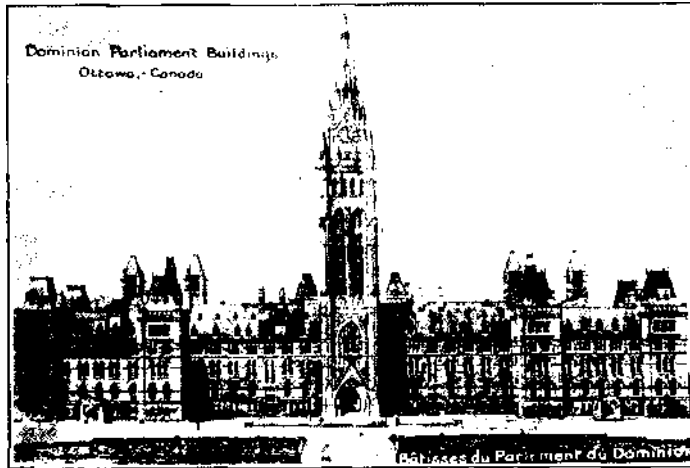
Travel Pictures.

In the capital of Canada.

Ottawa. The name of the capital of Canada had long been familiar to me from the history of the congregation and the synod, but for the first time my way led me to this city and its surroundings. It was again a very different picture from what I had hitherto seen of Canada, partly in the northwestern provinces, Alberta and British Columbia, partly in eastern Canada, in the province of Ontario, opposite Detroit and opposite Buffalo, and in between in Waterloo County, where the communities of Kitchener (the former Berlin), Elmira, and other church stations are situated. I could tell by the scenery that I was now higher in the north. The maple-trees became rarer; on the other hand I saw many birch-trees and especially conifers in all possible varieties and in manifold beauty, as I have never seen anywhere else. Fewer fruits - it is too cold for that - but berries; in the fields little grain, but on the other hand beautiful, tall oats, barley and buckwheat. The climate and weather during the days of August that I spent there was quite

splendid; but I fear it would otherwise be too wintry and too cold for my present taste.

Ottawa presents a picturesque picture when one overlooks the area from the hill on which the Parliament and other government buildings stand, or roams the surrounding countryside in a fast automobile. It is situated on two rivers, the Ottawa



The parliament buildings in Ottawa.

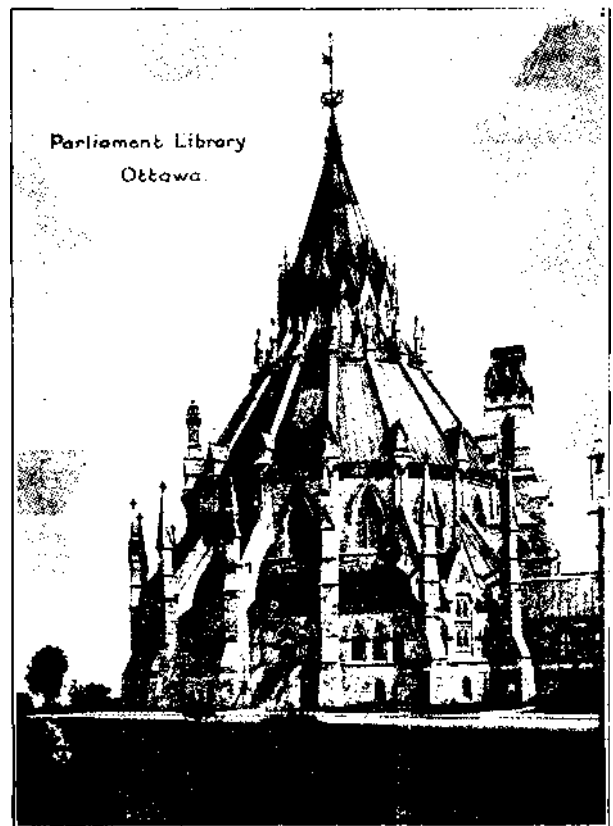
and the Rideau; to this is added the Rideau Canal. crossing the Fluh on one side, one is out of the Province of Ontario and is in the Province of Quebec, everywhere one notices the endeavour to make the city a beautiful, splendid residential town by means of grounds, parks, etc. This is quite pleasant for the financially independent inhabitants and for the many government employees, but less good for the workers who have to follow the earnings. In Niagara Falls, N.Y., I heard of a whole colony of former Ottawa Lutherans who have found easier and better work and earnings there in the factory town, and have strengthened our congregation there not inconsiderably.

The center of the city is the Parliament and Government Building, newly and grandly constructed since the old building burned down in 1916, and not yet quite finished, a building which, if I remember rightly, has already cost P13,000,000, an achievement for the country of only about nine million inhabitants. And of the various parts of the buildings I was particularly captivated by the unique library building, which is also architecturally very beautiful, having been left standing at the time of the fire mentioned above, and at the same time illustrating in its construction the great abundance of timber in Canada. The furnishings are also excellent; everywhere one has easy access to the books, which number three quarters of a million. Whoever wants to study the history of America, especially of Canada, will find there and in the other government buildings an immense, but at the same time very carefully arranged and preserved material.

But the city captivated me in other ways, and it has peculiarities that strike every visitor. I noticed again, as I had before in Canada, the spreading, careful care of flowers, which makes large and small Canadian towns so attractive. All public advertisements are in two languages, English and French. A few days before some convention had just taken place, and on the Bewillkommungsbogen, on the flag decorations, and elsewhere, was written everywhere not only the English "Welcome," but also the French "Bienvenue" (Welcome). In northeastern Canada, especially in the province of Quebec, there are many people of French descent; they insist on their rights, and it is not difficult for the others to understand them.

to speak of a "foreign language." French has the right of the House; both languages are spoken in Parliament, and the speeches made one day are put on the table of each member of Parliament the next, printed in two languages, English and French side by side. More than once in those days in Ottawa, and then especially in Montreal, I had to think with an inward smile of what hysterical convulsions the "hundred per cent Americans" of wartime and post-war times would get, who are proud of the fact that they understand only one language, and want to suppress every other language, if it should be so held with German, which, after all, in quite a few places has almost a similar significance as French up there. French is spoken a great deal in the streets of Ottawa; one finds parts of the city there that are entirely French, which can already be seen externally in the way the houses are built right up to the street. Consequently, and especially because the city is the seat of the Canadian government, there are not a few interpreters and translators in it. I myself met with one such, a Dutchman by birth, who is proficient in quite a number of modern languages, and frequently comes to the Lutheran pastor to confer with him as to the best translation of a document. Another curious thing I noticed was that even the farmers there do not drive their horses with the popular "giddap" used in this country, but use a French Wart for that purpose also.

But I was especially interested in the local ecclesiastical



The Library of Parliament in Ottawa.

Conditions. Ottawa may have about 100,000 inhabitants, but probably half of them are Catholics, and everywhere you meet Roman priests, sometimes in whole flocks, as I have seen only in Italy, but at the same time much more strongly. The popular joke then speaks of "black crows". It looks downright funny when

them playing tennis and their black religious robes flapping about in the air as they jumped about. It reminded me of an Ursuline convent at one of my former preaching places, where I often passed and saw how in the hot summer the poor, besotted nuns, in their heavy habit, not only washed and ironed, but sawed and chopped wood and worked in the fields. In addition to this, one frequently sees monks and nuns up there in religious habit, which I have not otherwise noticed in the United States—all a sign of how strong the Roman Church is up there.

In a capital city like Ottawa with many government employees, the state church of England, the Episcopal Church, is very respected. Similar to the United States, it is considered the fashionable church to which the nobles belong. And finally you can find everywhere in Canada also numerous churches of the Union Church of Canada. These are the congregations of the church union, to which the Presbyterians, Methodists and Baptists of Canada united a few years ago and thus brought into being a church that is significant in number.

And in this maze of churches - in Canada in general and in Ottawa in particular almost every inhabitant belongs to a church - our two congregations there now form an oasis. I would like to tell you more about them next time.

L. F.

Like a fire from the fire saves.

It is edifying for a Christian to hear or read of the wondrous ways in which, by God's providence, those who seem hopelessly lost are still brought into the arms of the good Shepherd.

In the town of P. in our country lived a married couple of Dutch descent, who did not care about God's Word and the church, but still wanted to see their adolescent son confirmed. So he attended confirmation classes with our Lutheran pastor. However, before this instruction had reached its conclusion, the family left the city. They later returned to the city, but the young man, who had grown a few years older in the meantime, did not think of resuming the interrupted confirmation classes. After the course of the world, he sought diversion and satisfaction in its pleasures and merrymaking.

For this purpose he had one day visited a neighboring place of amusement. Perhaps made bold by intoxicating drinks, he made the mad decision to jump on the express train that whizzed through at two o'clock in the morning in order to reach his home town. The attempt failed; the unfortunate man came under the wheels, so that one leg was almost cut off. In the morning railway workers found the victim, and he was taken to the hospital in P.

About noon the Lutheran pastor was called. The youth was not aware of the hopelessness of his condition until the pastor called his attention to it. By reproach of the law he came to the knowledge of his sin, and with eagerness for salvation he seized the gospel of the Saviour of sinners. An hour later he was a corpse.

Following on from this is a story that is connected with it, albeit loosely. The aforementioned accident had aroused general participation in the city. At the funeral service a large crowd had gathered, not only Lutherans, but also sectarians and people of the world. The spacious church was completely filled, and outside the door and at the windows

were not few. Among the mourners was the aunt of the victim, who belonged to another church, and her unbelieving husband. The latter, a Frenchman by birth, had gone out into the world after his confirmation in the Roman church and had been employed as a ship's cook in the fleet, had sailed the oceans, seen the people and cities of many countries, finally married in P., found employment as head cook in one of the largest hotels in a world city, and lived as a worldling. When war broke out, he reported for duty to the government to manage a cooking school. At the required medical examination it turned out that he was a candidate for death, and he was advised to return home.

When he was in the hospital in P. after an operation, his wife asked the Lutheran pastor, who was in the hospital at the time, to visit the sick man, since he wished to make his acquaintance. The pastor readily complied with this request, and on leaving he told the sick man that his suffering was under God's government and that it should be for the salvation of his soul. The sick man said to others that it was strange that the sect pastors and the Catholic priest had also visited him, but only the Lutheran pastor had pointed out to him the salvation of his soul.

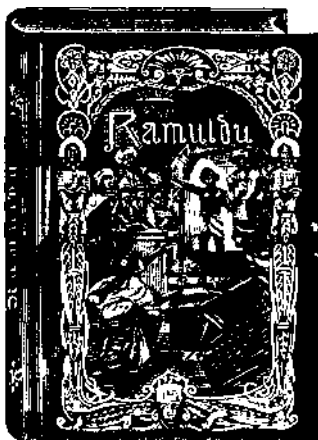
Later the pastor was called to this sick man because they were worried that he would commit suicide in his unbearable pain. Now the pastor was able to deal with him pastorally, and the sick man gave him a solemn promise that he would never lay a hand on himself. The Bible and devotional books had been placed in the sick man's domain, but he had never touched them, having only an interest in the newspaper. Now he used a prayer book given to him and also prayed freely from his heart. But he still thought much of himself, and not a little of his good works, while the pastor praised and asserted Christ's perfect, sin-redeeming doings and works, until one day he confessed, "Pastor, I know now that my good works are no good"; he had become a poor sinner, who wanted to live by the grace of his Saviour alone.

One day the pastor was called to this sick man at three o'clock in the morning. When he was still one and a half blocks away, he could already hear the cries of anguish and pain of the unfortunate sufferer. Entering the hospital, he sat down at the bedside, laid his hand on the sick man, and spoke to him with the evangelical promises of the Saviour of sinners and the gracious help of the faithful God, and to the amazement of those present the sick man came to rest and sank into a gentle sleep. Not long afterward he passed away, and was forever delivered from pain and chastisement. J. S.

The chimes at the Lord's Prayer.

While reading an article on church customs, I was struck by the sentence, "Are there no old, good customs and traditions worthy to be handed down to child and child's child?" At this I remembered an old and beautiful branch of our church, which, unfortunately, in the course of time has been lost in some places, or dropped for some reason. When, as children of four, five, and six, we were unable to go to church on Sundays, and at noon we would amuse ourselves loudly in the living-room in a high-spirited manner by playing all sorts of games, and three chimes would then sound from the steeple, solemnly in intervals of five to ten seconds, then our good

Captivating narratives.

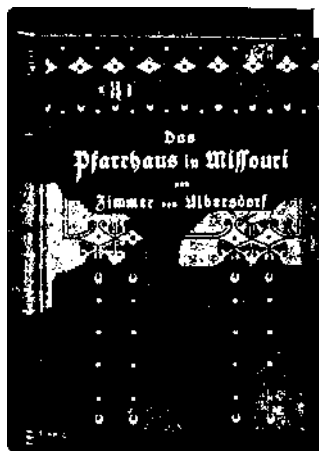


Ramuldu.

From Wm. Schmidt.

The hero of the story is a child, a boy, who escapes the fanaticism of the Brahmins, who wanted to sacrifice him to the Ganges, through the cunning of his mother. After many adventures and dangers, he marries a young Jewish woman, is converted to the true God and saves his beloved mother at the moment when she is to be burned at the stake as a widow with her husband's corpse. Captivating!

Price: P1. 25.



The parsonage in Missouri.

From Zimmer von Ulbersdorf.

As a connoisseur of human nature and a true shepherd of souls, a German-American pastor in Missouri gives us a most interesting insight into his many years of beneficial work in his congregation. It is quite an entertaining book that skillfully combines seriousness and humor.

Price: H1. 25.



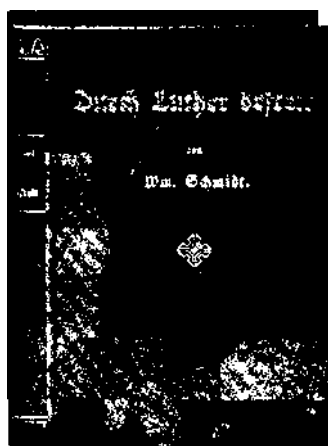
The last days of Pompeii.

By E. L. Bulwer.

Newly edited by R. Münchgesang.

A description of the depraved Roman life as it happened in the first Christian century. The author has succeeded in giving an interesting, but also instructive description of that buried city of Roman antiquity and its inhabitants by means of diligent research of Latin writings and Pompeian antiquities.

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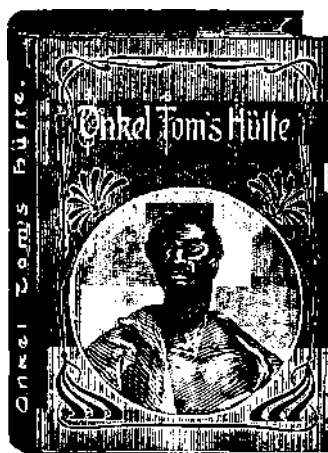


Liberated by Luther.

From Wm. Schmidt.

An interesting narrative. Here the horrors of the priestly rule of the Middle Ages are effectively described. And the author understands in a masterly way to weave his story with the reformation-historical heroic figures and events, so that he can count on many and grateful readers.

Price: \$1. 25.



Uncle Tom's Cabin.

By Harriet Beecher-Stowe.

The author tells us of the tribulations of slavery. Against the dark background of the misery of slavery, the faithful soul of Tom, who walks in the footsteps of the Saviour, who remains faithful to him even through the most difficult trials, involuntarily captivates us and thus helps that the terrible slavery is lifted.

Price: P1. 25.



The Spanish brothers.

From D. Alcock.

A harrowing, heart and soul gripping historical tale from the Spanish Inquisition (heretic court), in which the two aristocratic brothers play the leading role alongside many people of low and high rank who converted to Protestantism.

Price: H1. 25.

CONCORDIA PUBLISHING HOUSE

SAINT LOUIS, MISSOURI

Zubelfestlied.

Poem written to celebrate the tercentenary of the Formula of Concord in the American Lutheran Church, May 29, 1877.

Zion, arise! Lift thyself up from the dust;
Let thy true faith shine brightly; Let thy
mouth be full of thanksgiving and praise.
Gladly the LORD makes thee sing Of his
power and wondrous things, Which never
shall be forgotten. We have heard how the
Lord God, after the strife Of harmony,
gives good in mind and courage, He, his
church's shield and guard.

The LORD said, I will build thee, And
always look upon thee with favour, Thou,
my city Jerusalem; Thy walls shall stand,
Like precious stones to behold, Like jasper
and like sapphire fair. Behold, out of my
mouth is thy foundation laid, My word pure,
That I leave thee for comfort and
adornment In all thy troubles for ever and
ever.

"Thy battlements shall flash as
terrifyingly as the tops of armies, So that
thine enemies shall be afraid of thee.
Thee shall be denied on every side With
great power and cunning, Till Satan
sees his advantage. O Zion, do not
flinch!
Let my word be thy light, thy armour,
and thy weapons;
"So in haste be thy salvation, and
salvation in defiance of the dragon."

Zion hears it with sweet joy, The strong
fall to her prey, Her Lord distributes his
treasures: The food of heaven, the bread
of souls, And fresh water from the
springs, The life for the sorrow of death.
She speaks devoutly, "My Saviour
feedeth me, As with manna, With his
blood, The red flood, Which quenches
even the fires of hell."

When the Lord shall appear with his
own for judgment, And this world shall
perish, Then shall the bride stand at
the Lamb's right hand, In pure silk and
most precious jewels. Then all sorrow
is gone; Yes, then all strife is
quarreled out.

Viktoria!
That's how you sing
And eternal hallelujah. G. Schaller,
Born 12 February 1819, died 19 November 1887.

The Final Confession of the Lutheran Church.

3. its content.

Opponents of the Formula of Concord have claimed that it is not a formula for concord but for discord. Apart from the followers of Calvin and the Pope, even those who boast of the Lutheran name have spoken very disparagingly of it. We will not repeat their harsh words here, but only point out that Frederick II, King of Denmark, forbade the introduction or publication of the Formula of Concord in his kingdom under pain of death and loss of property, and that he summarily threw two copies of the same, made in the finest binding, into the fire. He who thinks and acts in this way does not know the contents of the Formula of Concord, does not know what delicious pearls of divine wisdom it offers us, and out of what heartbreaking need of the Church it was born. For the Formula of Concord, according to the infallible guidance of the divine Word, illuminates the doctrines that had been disputed for decades in the Lutheran Church, and truly brought forth light out of darkness.

In the tenth article our confession deals with the dispute which was caused by the Leipzig Interim of 1548 and from which all other disputes in the course of time arose. It was the dispute about middle things. The theologians of Wittenberg and Leipzig were inclined to have papal ceremonies charged upon them. Therefore, our Confession proves, ceremonies, church commandments, and ordinances of men ought not to be imposed upon the church of God. Such things are not to be regarded as necessary, nay, they are downright ungodly and reprehensible, if by their adoption the truth is aborted, or thereby offence is given in the church. They cease to be mediocre things as soon as they affect the conscience and must serve as a snare and a snare to others.

Luther had predicted that after his death even the doctrine of the justification of a poor sinner before God by grace alone through faith would be obscured. And so it came to pass. In the third article our confession answers those who, by their little human fancies, threatened to corrupt this doctrine, which is so properly the heart of our Christian faith. Thus they taught that our Saviour was our righteousness merely according to the divine nature. And instead of teaching, according to God's word, that God justifies and declares us righteous for Christ's sake in the transaction of justification, one taught that the divine righteousness and holiness of Christ is infused into us and consumes our unrighteousness and unholiness like a fire. Another taught that Christ was our righteousness merely according to human nature. To these poisoners our confession teaches that the whole Christ - according to his divine and according to his human nature - is our Saviour and, as the God-man, has acquired for us righteousness, forgiveness of sins, peace with God and eternal life through his active and suffering obedience. Let his righteousness not be poured into us, but imputed to us, and let God, as our judge, declare us righteous and holy in his sight for Christ's sake, whom we take by faith.

The seventh article of the Formula of Concord deals with Holy Communion and the eighth with the person of Christ. It is almost incomprehensible how, in spite of the many clear testimonies from the pen of Luther, a dispute could arise among Lutherans about these two highly important doctrines of the divine Word. But Wittenberg was the stronghold of the counterfeiters, who gave these doctrines a God-opposing character for the benefit of the Calvinists. At first they practiced their counterfeiting covertly and secretly, hence they were called cryptocalvinists, that is, hidden or disguised Calvinists. They denied the divine majesty of the human nature of Christ and the true and essential presence of the body and blood of Jesus Christ in the holy Lord's Supper. These dishonest teachers have

misled many souls with their lies. But they have been exposed. And to them our confession now emphasizes that the Reformed doctrine of the person of Christ and of the Lord's Supper is to be rejected; for Christ, according to his human nature, is partaker of the divine attributes, is therefore not enclosed in heaven according to his human nature, but is also on earth, even omnipresent, so that according to his word we really eat and drink his true body and blood with our mouths in a sacramental manner in the holy supper.

But from Wittenberg still more filth went forth. Melancthon had taught, and in the Leipzig Interim it was written, "Good works are necessary to blessedness." For the Pope's sake, this fundamental error had been established. Some now taught that because no man had ever entered heaven without good works, good works were necessary for salvation. One of them relented and said that one could certainly be saved with good works.

He said, therefore, that Erasmus had grabbed him by the throat with his attack. But Luther's clear testimony was rejected, and so our Formula of Concord had to emphasize in the second article that, according to God's Word, man is spiritually dead by nature, a block and a stone, who can accomplish nothing either in the beginning of his conversion or in its progress, indeed, in so far as he resists the action of the Holy Spirit, "much worse than a stone and a block; That the will of the natural man is darkened, yea, that he is God's enemy, and that God's grace alone can make a willing one out of an unwilling one, and an obedient one out of a resisting one.

Another error, which was of older origin and which, to Luther's annoyance, had already been propagated by Johann Agricola, was that of the so-called "law strikers", who claimed that the law did not belong in the church, but only in the town hall. This

Our Confession responds to false spirits in the fifth article, which deals with the proper distinction between law and gospel, and in the sixth article, which deals with the so-called third use of the law. Our confession emphasizes that the holy law of God must also be preached in the church, so that the children of God, who are still attached to the flesh, "may have a certain rule by which they are to arrange and govern their whole life.

In these fierce doctrinal disputes, a great man in Israel, who had otherwise rendered great service to the Lutheran Church, also fell into gross error. This was Matthias Flacius. For because it was erroneously taught that original sin was only something accidental, Flacius went too far on the other side by asserting that original sin belonged to the essence, to the substance, of man. Our confession knows no respect for the person and opposes every error, even if it comes from an otherwise excellent theologian; therefore, in the first article it clearly proves, according to God's word, that man, as he was created by God, consists of body and soul. The

**Summari-
scher Begriff/ der
Strengen Artikel / zwischen den
Theologen Augspurgischer Confession /
in nachfolgender widerholung / nach anleitung
Gottes worts / Christlich erkletzt
vnd verglichen.**



Im Schurf. B. zu Sachsen bekräftigung.

Dresden. 1579.

Title page of one of the oldest editions of the Formula of Concord from 1579.

Since the Formula of Concord is divided into two main parts, the "Summarische Begriff" or Epitome, and the "Gründliche . Explanation" or Solida Declaratio, two title pages are found in the rare edition of the Book of Concord which has passed into the possession of the undersigned from the library of the blessed Prof. M. Günther.

**Gründliche
läutere / Richtige
vnd endtliche widerholung vnd
erklärung aller Artikel Augspurgischer Confes-
sion / in welchen eine zeitlang / unter etlichen Theolo-
gen derselbigen iugend / streit vorgfallen / nach
anleitung Gottes worts / vnd Summa-
rischen inhalt unser Christlichen Lehr /
begelegt / vnd verglichen.**



Im Schurf. B. zu Sachsen bekräftigung.
Dresden.

ANNO M D LXXIX.

He said that good works do not bring salvation, but that it must be obtained through good works. Another, who in his zeal wanted to do well, said that good works were even detrimental to salvation, and thus uttered a great folly. The fourth article of the Formula of Concord counters these errors and teaches: "Good works are necessary because God requires them and because they are necessary fruits of faith; but they are not necessary to salvation, neither to acquire it nor to preserve it, because we are not justified and saved by works. They are only harmful if we rely on our good works and want to earn heaven through them.

Melancthon is also to blame for the fact that a whole series of theologians followed him in the false doctrine that man by his natural powers, that is, the unconverted man, can prepare himself for grace and cooperate in his conversion. In regard to this doctrine of conversion, too, Luther had already taken the godly stand in his controversy with Erasmus in 1525. He recognized that with this doctrine the

is his essence, his substance. This is how God created man, and therefore sin, even original sin, does not belong to his essence. Through the devil's wickedness, however, man was seduced into sin, and thus man became utterly, even completely, depraved.

In the ninth article, our confession emphasizes that the doctrine of Christ's ascension into hell is to be believed in childlike simplicity according to the Scriptures, and that one must refrain from brooding about it. This article had become necessary because false doctrines about Christ's descent into hell were being spread among the people on various occasions.

The eleventh article of the Formula of Concord deals with the election of grace and answers those who, like Calvin, taught that God had ordained certain men to damnation who therefore could not be saved, as well as those who taught that "in us also there is a cause of God's election, for whose sake God has chosen us to eternal life". Our Confession rejects Calvin's teaching because such an abomination is not found in God's Word, and on the other hand it emphasizes that the election

is an election of grace, since God, according to his grace in Christ, has chosen us to eternal life without regard to any work.

The twelfth and last article deals with "other sects and sects which have never professed the Augsburg Confession".

No one should now dare to doubt the great importance of the Formula of Concord. In the first place, it is undeniably true that in the adoption of no confession, either before or since, so much time, effort, strength, and patience has been expended as in the adoption of our Lutheran Final Creed. Further, it was indeed a Formula of Agreement; for without compulsion, after mature consideration and sufficient time for reflection, the Formula of Concord was signed with joyful hearts by three Electors, twenty Dukes and Princes, twenty-four Counts, four Barons, thirty-five Imperial Cities, and about eight thousand pastors and teachers. These signatures took two years. There can be no question of haste. Through the ministry of the Formula of Concord, the Lutheran Church was purged of the harmful teachings of Calvin and his followers, and all doctrines and teachers contrary to God were branded as such. In commemorating this glorious gift of God's grace, let us conclude by thanking Him that our Synod, in its doctrinal struggles, was able to prove to all the world, precisely by means of the Formula of Concord, that it adheres to the pure doctrine of Scripture known to the Fathers, and that it deviates from it neither to the right nor to the left. May the Lord God grant us his grace to remain not only true believers, but also true believers!

B.

Out of the million and for the mission.

Our Heathen Mission.

Many Christians in our Synod will have followed with special interest and heartfelt participation the news about our Gentile mission to China for the past six months. A time of trial has again dawned for our heathen mission. Our mission in China was just beginning to flourish, and now such a hindrance is coming as a result of civil war and revolution in China; and it is also not yet possible to foresee how our mission will develop and when our missionaries will be able to return from their posts. Our Mission Commission, through its Mission Director, will always report to us from time to time and represent the interests of the Mission to the best of its ability. We all, however, do not want to be dissatisfied in this time of trial and grumble about the wonderful guidance of God, but rather humble ourselves and confess that we could and should have been more zealous in the work of the mission, more zealous in prayer, more zealous in sympathy, more zealous in action; and we want, therefore, while God leads us along such difficult paths, to pledge to Him new interest, new zeal, and new willingness to sacrifice, and to shake off all lukewarmness and indolence, all indifference and lack of interest. The spread of the kingdom of God through the high, holy, glorious work of missions in its manifold branches is and remains the primary task of the Church. It is for the sake of this work that our Lord and God leaves us still on earth, and draws near with His Second Coming, to which also the present war in China points daily as a significant pointer. "The gospel of the kingdom will be preached in the whole world.

And the more we concern ourselves with the mission, the more we hear and read about it, the more it will become dearer to us, the more fervent the prayers will rise and the more willingly the gifts will be offered. We hold that these trials, too, must serve us and the work we are doing for the best, and that here, too, the verse that has often been spoken and sung in distressed ecclesiastical situations will be fulfilled:

The matter is thine, O Lord Jesus Christ, The matter in which we stand, And because it is thine, it cannot perish.

Vexilla regis prodeunt. The flags of the King, the King in the crown of thorns, go forth, and none can hinder them. This was already a cry of the ancient Christian Church from a song composed by the Latin poet Fortunatus, and which we read in good translation in some English hymnals: "The royal standard forward goes."

We also want to think of our own experience. The "accomplished readers of *The Lutheran*" will remember how severely the heathen mission was affected by the world war, and how we were also hindered by it in our other mission field in India. During the World War over two thousand Gentile missionaries were removed from their posts and about 700,000 Gentile Christians were deprived of their shepherds. During the war time they could either not be cared for at all or could only be cared for in a makeshift way by other missionaries. But then all the missionary leaders in the whole world decided to carry on the work of the Gentile missions with all the greater zeal, and thus the well-known fact of missionary history was again confirmed, that even war and evil times must after all promote the work of the missions. The great English missionary societies were started when all Europe was torn asunder by the Napoleonic wars at the beginning of the last century. The first American heathen missionaries went out during the war of 1812. At the time of the Civil War new heathen missionary societies came into existence in our country, and the old ones greatly enlarged their sphere of activity. And whoever has followed the events of the last ten years in your mission field knows that the evil consequences of the World War have been almost completely overcome, mission messengers can again work everywhere, Christians are making greater sacrifices for the mission than ever before, impoverished Germany has experienced the joy that now all the countries in which they have worked are again open to its missionaries, and in spite of its poverty it is making the greatest efforts to raise the necessary mission funds. So we, too, do not want to be misled by the difficult times through which our mission to China is now passing; we want to be diligent in listening to God, to pray for the right faithfulness and steadfastness on behalf of the weak "Chinese" Christians who have been deprived of their shepherds, and to place ever more abundant gifts at the service of the mission, so that the work can be spread further and further.

And we say this now with a special view to our heathen mission in India. The time of the mission festivals is now beginning, and here we recall a matter which was brought before the last Synod of Delegates, but to which in those busy days not so much time could be devoted as was necessary. For there is at present a special movement taking place in our mission field at Travancore in South India. Almost all the inhabitants of that country have for many centuries been Hindus, that is, heathens, living in gross idolatry. But now we are hearing how hundreds of thousands in the immediate vicinity of our missionaries are abandoning the religion of the country.

To the ecclesiastical chronicle.

From our Synod.

Signs of the times. The terrible floods in our country, which are reported in all the daily and weekly newspapers and which also affect our fellow believers, as the request of our support commission published elsewhere in today's issue informs us, are also arousing heartfelt participation among our fellow believers abroad. Thus a pastor of the Free Church, one of the old, faithful friends of our Synod, writes us these days as follows: "In the last few days the newspapers have brought shocking reports about the flood in the Mississippi area, and I must fear, since the states of Arkansas, Missouri and Illinois are also mentioned, that congregations of your Synod have also been affected by the disaster. God in mercy help all who are displaced from their homes and farms, and deprived of their possessions, and perhaps of church property, and let this severe visitation serve many to remember the last calamity, which cannot be far distant. The financial aid necessary for those affected by the flood, and certainly given in the most generous manner, will at first be unfavorable to church collections. But when all Christians realize what God wants to say through such judgments even to those who are not directly affected by them, they will be inspired with a new zeal to make greater sacrifices for the kingdom of God. Surely we see from this how futile and transitory are all earthly possessions, and how near is Judgment Day." L. F.

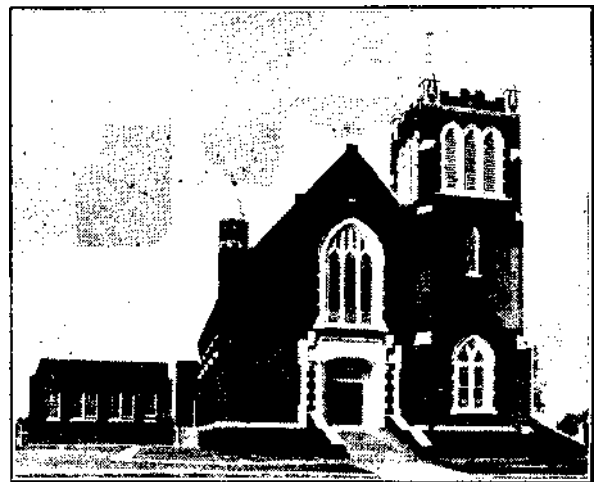
From California. On April 24, St. John's congregation at Orange, Cal. dedicated their beautiful clubhouse, The Walker Memorial Hall, to the glory of their God. Connected with this celebration was the forty-fifth anniversary of the congregation. In the forenoon the local pastor preached the sermon on John 8:31, and in the afternoon a well-ordered procession passed over to the new hall. First the unveiling of the memorial plaque took place, which is inserted in mosaic stone between the two entrance doors in memory of the deceased Karl K. Walker. Attention was called to the fact that while the congregation was moving into their new hall, the church, built in 1893, which had served as a place of worship for only twenty years and then had to be vacated for lack of space, was just now being torn down. After the doors were opened, the crowd of festive guests moved in. Not more than half of them found room. Father W. Tröger of Santa Monica, Cal. and Father A. E. Michel of Los Angeles preached the sermons, reminding their attentive hearers that their bodies were temples of the Holy Spirit, and that in all their doings they should take care that this temple was not defiled.

Walker Memorial Hall, erected by the widow as a lasting memorial to her late husband, Karl K. Walker, is 125X150 feet, supported by a steel frame, and is edged with pressed brick. It presents a pleasing exterior. The interior, tastefully styled, breaks down into three main sections. The auditorium seats 610 people. The gymnasium, in the center of the building, is well equipped, and has adjoining various rooms for the officers of the congregation. The third part of the building contains the actual club rooms, four in number: reception room, meeting hall, dining room and kitchen.

May this hall always serve the purpose for which it was founded, namely the glory of God and the promotion of brotherly love and unity!

A. C. Bode.

From Oklahoma. A special day of celebration in the history of the Lutheran Church in Oklahoma is marked by the dedication day of the new church of St. Paul's congregation at Enid, Okla. This dedication took place in beautiful weather on March 27. Ten neighboring congregations had their services canceled in order to take part in the celebration, and even from a distance, from Kansas and Texas, festive guests had appeared. Their total number is estimated at more than 2,000, not all of whom could find room in the church, but hundreds of whom stood outside the open windows. The dedication took place under the usual ceremonies. The local pastor, J. H. Holtmann, read the consecration lesson and said the consecration prayer, P. PH. Rösel performed the altar service, and P. H. A. Nothnagel preached the consecration sermon. If the morning service was held in German, two services in English followed in the afternoon. Prof. G. C. Schrödel and Fr. Th. Jben preached, and



St. Paul Parish Church and School at Enid, Okla.

(P. J. H. Holtmann.)

the pastors Hy. Müller and R. H. Beck provided the altar service with the local pastor. Prof. K. Haase played the organ in the festive services and organized an organ concert on the festive evening. L. F.

Mission Literature. The time is not far away when our churches will again celebrate their annual mission festivals. Mission festivals are meant to acquaint us with the mission of our church. These days we, as well as all our pastors, have received an envelope from our publishing house with excellent mission literature in preparation for the mission festival. In German as well as in English our widely ramified mission is described. A card for ordering our mission leaflets is enclosed as well as a mission envelope. The opinion is that our pastors should distribute this literature to all members of their congregations. Your pastor, dear "Lutheran" reader, will also distribute such envelopes of mission literature. Do not throw away this literature, but study it diligently, for there is a blessing in it. We must all acquaint ourselves with the mission of the Church; for otherwise we cannot properly fulfill our missionary duties. But as children of God we want to be acquainted with our missions, for we want to be obedient to Christ's commandment, to spread his gospel, and to build his Zion. To this end, may the Lord also bless this literature on our hearts!

J.T.M.

Domestic.

The position on the lodges. In the "Theological Quarterly" of the Wisconsin Synod we read about this: "One has often heard the opinion expressed that the Lutheran Church has lost its

We must change our position towards the Lodge. If we insist that those who belong to a secret society must be denied membership in our church, then we will be finished in the near future. The loss of members will eventually become so great that we will no longer be able to exist. But what does experience teach us? The *Lutheran Standard* of January 22 of this year contains an article entitled: Why such great losses?< from which we take the following interesting information: "The position toward the Lodges had something to do with the matter, but not so much as is generally supposed; for in the East of our country, where a freer position was taken toward the Lodges, more Lutherans are found alienated from the Church than in the great Middle West/ To one who holds with persevering confidence to the promise of his Lord and Saviour that the gates of hell shall not prevail against his congregation, the above statement from the *Lutheran Standard* is no surprise. And though the church should lose members by its position, yet it is better that we should walk in the fear of God, and act as God wills, than that we should make for ourselves ways which we cannot answer for before God, and to this end contaminate our churches with the works-righteous, anti-Christian spirit of the lodges."

Our Synod also grew great by God's grace under struggle - and precisely because of its struggle - just as in the Old Testament the people of Israel were mighty when they stood firm to God and his Word. In the early centuries, it was precisely the firm fighting and courageous witnessing that helped the gospel win over all enemies. Let us not become lax! There is enough rotten peace already! It is the duty of us all to see that the holy temple of God is not defiled by false doctrine and practice.

J. T. M.

The Roman Church and the State. It understandably caused a great stir when the lawyer Charles C. Marshall of New York published in the *Atlantic Monthly*, by an open letter to

Governor Alfred E. Smith asked this candidate for the Democratic nomination for the Presidency to state clearly whether the official position of the Catholic Church in regard to its relation to the State, as laid down by Pope Leo XIII and expounded in various Roman writings, would govern him and guide him in the conduct of his office should he be entrusted with the highest office in the land. In his reply, which he executed with the assistance of a Roman priest, Governor Smith emphasized that he was in full harmony with the existing orders in the country, with the separation of church and state, the public school system, the freedom of conscience, and the equality of all church communities before the public tribunal. He further insisted that his fidelity to the church would not in the least diminish his fidelity to his country, and that his conduct in office would be that of a thoroughly loyal citizen.

However, his pronouncements have not satisfied the citizens of the country. The Roman Church condemns the very principles on which our republic is built: the recognition of the supremacy of the people, the separation of church and state, the equal rights of all ecclesiastical communities, entire religious liberty, etc. Between the Roman priesthood and our republic there is no link whatever, and as a faithful son of the Church, Governor Smith must judge and act in controversial cases as his conscience, bound by the Roman Church, dictates. It is not a question in this case of religious prejudice or unedifying narrow-mindedness on the part of

Protestants, but their misgivings about a Catholic occupant of the presidency are based on clearly stated and never retracted declarations of Roman popes. By his open letter, Attorney Marshall has done our country a service.

J. T. M.

President Coolidge not a lodge man. It is often said that it is necessary to belong to the Lodges in order to get ahead in the world. There is so much truth in that, that the world takes care of its own. But he who is of no value in himself is not helped by membership in the Lodge. The other day, when President Coolidge was asked to join the Order of the Lloose, he refused, declaring that he belonged to no Lodge. And yet he has become President, contrary to all statements that it is impossible to become President unless one is a Lodge member.

J. T. M.

Abroad.

Return to the Church. After the war, in Germany, as a result of the strong socialist trend and other causes, members left the Church almost en masse in some places. These departures have not yet completely ceased, and will never completely cease even at a reduced rate. On the other hand, a gratifying return to the church has been noticeable in recent years. Thus, as was reported at the eighth regular church congress of the Bremen Protestant Church, in the past year the number of persons re-entering the church in Bremen, 736, exceeded the number leaving the church, 503, by 233. If in a large city, where the Socialist current is naturally strongest, more persons return to the church than leave it, this is a very gratifying sign.

But now the churches should also offer their members everywhere what hungry souls seek there, namely the bread of life of the Word of God, for the sake of which alone Christian churches exist. Unbelief and contempt of the Word of God weaken; God's Word alone makes strong and wins victory after victory for the church.

J. T. M.

Celebrating the Reformation in Sweden. This year marks four hundred years since the Reformation was officially recognized in Sweden. It is therefore planned to hold a great celebration in the old city of Westeras on June 21 to commemorate this memorable event, which will also be attended by the King. In Sweden, as early as 1519, the two brothers Olaf and Lorenz Peterson, who had been educated in Wittenberg, had begun to preach the pure gospel. But they had little success, for the Swedish people were partly averse to the Reformation, and partly the opposition of the Roman Church was too strong for this first witness to bear much fruit. When Gustav Wasa became King of Sweden in 1523, the tide turned, for he stood fearlessly on the side of the Reformation. At the Diet of Westeras, in 1527, he made the following conditions on which he would retain the crown: no obstacle should be put in the way of the preaching of the gospel; the property of the bishops should fall to the state; but the great estates which had been taken from the nobility should be restored to them. The people went along with these conditions, because they wished to retain their king, and the Roman clergy, who were Danish and therefore hostile to the state, were abhorrent to them. But by the acceptance of these conditions the Reformation in Sweden was by no means assured. With the Peterson brothers worked at first Archdeacon Anderson, who had been won over by them to the Reformation, and with them later on the

Pomeranian nobleman Georg Normann. But the Reformation made only slow progress, and when, after Gustav Wasa's death, John III ascended the throne, the country almost became Catholic again under the influence of the Jesuits. It was not until 1593, at a church meeting in Upsala, that the Duke of Södermanland, loyal to the Protestant faith, banished Catholicism from the country and recognized the Augsburg Confession as the creed. With the accession of Charles IX, Sweden remained a Lutheran country forever.

Unfortunately, the Swedish Church has not remained faithful to the true doctrine. Today it tolerates false doctrine and false teachers, and the present Archbishop of Sweden, Söderblom, is thoroughly unionist and liberal-minded. May Sweden be reminded of the blessings of the Reformation through the coming commemoration and return to the true gospel!

J. T. M.

Of beautiful Pentecostal songs.

I have sometimes said to myself that if many a dear Bible word could tell what it has experienced in all the centuries that it has already endured - I want to say: how much it has instructed, strengthened, warned - that would make for an edifying conversation. But even our beautiful spiritual songs have had instructive experiences. I have made inquiries about some of the songs of Pentecost, and I will tell you a little of what has been reported.

"Come, Holy Spirit, HER God!" is a venerable patriarch among Pentecostal hymns. The verse has already been translated by Luther from an old Latin Pentecostal prayer. Luther added two more verses, worthy of the first. Leonhard Kayser prayed this hymn in his agony when he was burned for the Lutheran doctrine by the Bishop of Passau in 1527. After he had fervently asked all those present to intercede that he might depart in firm faith, he confidently lay down on the funeral pyre. Now he asked that those around him might sing with him, "Come, Holy Spirit, HERRE GOD!" And as the crackling flames wrapped their red arms around his body,

Fill with thy bounty

Thy faithful heart, courage, and mind, Thy ardent love kindle in him!

cried several times, "Jesus, I am thine, make me blessed!" and entered where so many had gone before him, of whom the world was not worthy.

Thus also the Pentecostal hymn "Now we pray to the Holy Spirit", whose first verse Luther took over from older times and increased by three further verses, has often been sung in mortal distress. Of many, only one may be told here: In March, 1550, eighty fishermen were engaged in fishing on the ice off Copenhagen, when suddenly the ice broke, and they were driven away on the ice floe, which sank several feet deep into the tide. Then one of the fishermen, who had once been a disciple of the first Lutheran bishop of Zealand, spoke, "Dear brethren, do not let us fall into despair because we must perish in the water, but prove by deed and truth that we have not heard God's word in vain." Thus they sang this song, the first verse of which reads:

That he may preserve us at our end, When we go home from this woe.

After that they sang the death song "Mit Fried' und Freud' ich fahr' dahin". Then the floe parted, and thirty of the fishermen went to a blessed death.

Incidentally, this Pentecostal hymn is recommended for silent prayer after entering the house of God; many pious souls have had special blessings from it.

"O Heil'ger Geist, keh' bei uns ein" was composed by Michael Schirmer at the time of the Thirty Years' War, based on Is. 11:2, where the Holy Spirit is praised with a sevenfold name. When in 1871, immediately before Pentecost, in the so-called Hell Week before Paris, the desperate battle raged between the rebels inside and the troops advancing from outside, and especially the part of the city in which the Lutheran Billeteskirche is located was exposed to the bombs, so that the church itself, into which some families had taken refuge, suffered damage, one nevertheless dared to celebrate the Pentecost service, although in small numbers, and sang devoutly:

O Holy Spirit, enter with us and let us be your
dwelling place, O come, you sun of the heart!

Truly, with the feast of Pentecost, the rebellion was put down, and a better time began.

"Zeuch ein zu meinen Toren", one of the loveliest Pentecost songs, is known to have been composed by Paul Gerhardt, one of the most excellent of all Lutheran songwriters. In Ravensberg, we are told, a Pentecostal congregation was gathered to implore power from on high through the Holy Spirit. In the same place, however, there was a band of wicked men who took pleasure in disturbing the devotion of the pious. The wildest fellow among them crept to the window of the house where the devout were assembled, in order to give a sign to his comrades, when those would be in the midst of their prayer, whereupon all would begin a pagan noise. But his Spietz companions waited in vain. For the longer he listened, the more he loved to listen, the more he was struck by what was being sung there. And at last he dared to knock, and was gladly accepted into the community, in which he found quite different joy from that which he had sought in evil company.

Continue, dear reader, in such narratives; ask your memory if it does not know how to bear witness that a spiritual song has also given you special joy, comfort, strength, fortification, and refreshment; perhaps on this very feast of Pentecost you will experience something of what a song, which is itself a fruit of the Holy Spirit, can sing into the heart of a Christian man. In any case, pray and hope to God that what is written in a Pentecost hymn may prove true for you:

O God, O Spirit, O Light of Life, Thou art never in vain waited for.

A good report card and a new name.

In the Revelation of St. John it says: "He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a good testimony, and with the testimony a new name written, which no man knoweth, save he that receiveth it," chap. 2:17. To these words the well-known Hermannsburg preacher and missionary Louis Harms remarks: "But also a good testimony shall they [the blessed over-

Cup: "Drink from it, all of you; this cup is the new testament in my blood, which is poured out for you for the forgiveness of sins." Matth. 26, 26-28; Mark. 14, 22-24; Luk. 22, 17-19. And because he further said, "Do this, as often as ye drink it, in remembrance of me," we also pass the bread, saying, "Receive and eat: this is the true body of your Lord and Saviour JESU Christ, which was given in death for your sins. Who strengthen you and keep you in the true faith unto life everlasting! Amen." This is the great and marvelous thing, that in the Lord's Supper we eat in, with, and under the bread the body of Christ, which he gave up for us, the body which hung on the cross, scourged, spit upon, beaten with fists, pierced with a spear, for the atonement of our sins; which was then laid in the grave, but rose again the third day. And the blood which he gives us is his blood, shed for the remission of sins, which already in Gethsemane rolled down in drops of sweat upon his face, which flowed upon the earth at the scourging and crucifixion and spear thrust. What he hands us is truly not an image and sign of his body and blood, but is his body and blood itself, his true body and true blood. The words are too clear and powerful. St. Paul also testifies to this when he writes to the Corinthians, "The blessed cup which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. 10:16. With this question he testifies as emphatically as possible that by eating the bread we come into the communion (partnership) of the body of Christ, and by drinking the wine we come into the communion of the blood of Christ, that we therefore not only partake of bread and wine, but that these outward means are, as it were, the vehicles of His body and blood.

Though here my heart understands not, How thy body may be in many places at once, And how it is done, yet I trust thy words. Thou hast spoken it, therefore it is true; Thou art almighty, therefore no thing is impossible with thee.

The words of the Lord's Supper have been the subject of loud battles throughout the centuries. Hardly any other passage of Scripture has been fought over more zealously than this one. But was it obstinacy that our fathers would not yield to those who wished to turn the "is" into a "means," and "body" into, "body sign"? No, it was a question of the honor of the Word of God, which we did not want to have interpreted differently out of consideration for blind reason; and at the same time it was a question of the devil's wanting to rob us of the treasure which Christ placed in the Lord's Supper by changing the Word.

What is the practice, then, if bread and wine only signify the body and blood of Christ, but do not make us partakers of them? Then the Lord's Supper is only a memorial meal, since we remember the suffering and death of Christ; but it gives us nothing. It is an empty ceremony, a work which we must perform. This, alas, is how many look upon the Lord's Supper, and this is the cause of their not having hunger and

thirst for the sacrament. Now in the Lord's Supper the body and blood of Christ are really and truly present, and are taken, eaten, and drunk by the communicants; so certainly that which Christ has purchased for us by the offering of his body and the shedding of his blood is also therein offered and distributed. He that receiveth the body and blood of Christ may now cheerfully defy: As truly as I have here partaken of Christ's body and blood, so truly do I belong to the number of those whom he has redeemed, so surely do I now stand with God in grace; I am a member of his body; he will preserve me in the faith and make me eternally blessed.

As in the Gospel God makes known to the world in words his judgment of grace, and invites all to rejoice and be comforted in it; as in Baptism he offers blessedness to all who are baptized: so also in Holy Communion he offers us the whole fullness of his grace, and invites us to accept it in faith. And as in the Gospel and in Baptism this offer is a powerful one, by which faith is wrought, so also the Lord's Supper awakens and strengthens faith in the communicant, so that he assents to the word "For you" with a glad heart, saying, "Praise and thanks be to God, that for me also Christ's body is given, and his blood shed for the remission of my sins.

I believe what Jesus promises, I feel it or I don't feel it.

Such faith, of course, has nothing in common with the carelessness of those who consider everything to be settled with their outward participation in the Lord's Supper, who only go to the Lord's Supper out of habit and care little about what the Lord wants to give them there. Faith is in a heart that has recognized sin and feels it as a burden from which it desires to be freed. It is born under fear and trembling, and fights against the rising doubts under fear and trembling, leaning on the word that promises it the treasure in the Lord's Supper.

The treasure is great and precious. And God is anxious that it should become our own. For this we need it so bitterly. Without the forgiveness of sins we are eternally lost. So we should diligently use the means in which God has placed this treasure and through which he wants to communicate it to us, and we should use it with the confident faith that the word "For you" demands.

For such thy consoling supper, O Lord Christ, be highly praised!
Preserve us, because everywhere the world rages against it.
Help that your body and blood alone may be my comfort and refreshment in the last hour! Amen. E, U, M,

A momentous Ascension week.

During Ascension Week, important deliberations took place here in St. Louis at our Concordia Publishing House, involving official representatives from all areas of our Synod, which will be briefly reported here so that our dear Christians may hear how things stand in our Synod and continue to lift up praying hands for them.

On Tuesday the Presidents' College met. This is composed of all the district presides. Its task was to assign fields in the vineyard of the Lord to this year's preaching and school ministry candidates, in consultation with the faculties of our seminaries and the presidium of the Synod.

As far as the distribution of candidates for the preaching ministry is concerned, the work this year was much easier and simpler than in other years, since the number of available candidates - 125 - was more or less the same as the number of incoming vocations - 137. The situation was therefore normal. The presides did not have to spend hours, as in the past, considering which professions should be eliminated, and almost none of the appointing fields of work will be disappointed in their wishes this time.

It is certainly appropriate to ask: How is it that the situation has changed so quickly? The answer to this question is, among other things, as follows: Apart from the mission to the Gentiles, only three candidates were appointed for foreign countries, two for Argentina and one for Europe. The fact that so few were desired, despite the fact that the work in South America and Europe is growing rapidly, is due to the fact that our Synod has established and maintains its own seminaries for these parts of the world, Porto Alegre for South America and Zehlendorf-Berlin for Europe, especially for Germany, and that these seminaries have now begun to put a goodly number of workers into the field and will soon cover the entire need in their areas. In addition to this, the campaign for boys for the church ministry, which began strongly ten years ago and achieved marvelous successes, is now showing its fruit, so that our seminary in St. Louis can provide a large number. So we are now more than ever in a position to preach the gospel in North America through our seminary. Admittedly, conditions here have also changed, and we must adapt ourselves to them if the course of the gospel is not to be hindered. Whereas in former times a great immigration poured into our country, filling not only the cities, but settling chiefly in the country, so that with little trouble splendid, flourishing country churches could be planted, now in the United States the doors of immigration are pretty much closed, and a frightful drift from the country to the cities has begun. This, unfortunately, has also seized and affected our rural communities, and the occupation of the still uncultivated land has at present entirely ceased in the United States, while in this respect things are still more favorable in western Canada. If, therefore, we wish to remain a blessing to our country, we must in future be much more diligent than we have been hitherto in carrying on the mission in the cities, which is, however, a costly one, though we must not, of course, neglect, as the sects do, the many millions in the rural districts.

The filling of the incoming teacher professions also caused no hardship this year. Fifty-seven professions were filled. The number of school board candidates this year was larger than previous years - 72 - for the reasons stated above, and will increase in coming years, as large classes are studying in River Forest and Seward. Not only, therefore, have all the petitions been considered, but 15 candidates are still available, whereas in former years a large percentage of professions had to be left unconsidered, and many congregations, in spite of long waiting, went away empty-handed. If one were to conclude from this that there is a surplus of teachers and that we could therefore slacken our efforts to fill our teacher seminaries with boys, one would be misjudging the situation. It is true that some schools

The synod has had its school closed because it simply could not get a teacher, or has made do with a meagre supply of a teacher or a student. There were 513 female teachers and 85 male students helping out at school in our synod last year. Many congregations, if they had hoped to get a candidate for a school office, would have sent in a profession without question. Bate us, dear brethren and sisters, thank God that the great teacher shortage among us has turned, and now buy because the market is at the door, gather because it shines and is good weather, need God's word and grace because it is there, provide our schools with the necessary forces, and in view of the now increasing number of school board candidates, establish schools and keep those established.

The Board of Directors and the Finance Conference met on Wednesday. The latter consists of two representatives from each district. The task of these authorities was, as it lies in the instructions given to them by the Synod, to advise on the financial situation of our Synod and to make recommendations to our congregations. From the communications it turned out that the conditions are quite different. In some districts and congregations the zeal for the kingdom of God is greater than in others; in this and that place everything is better ordered than in another. It will remain so until the Lord glorifies His Church. From the reports of the brethren the general picture emerged that also this year the participation of our congregations in the works of the Synod will finely increase. Since, however, it is still doubtful whether the budget for 1927, which amounts to about H3,000,000, will be reached, we have refrained from working out the budget for 1928 now, but want first to wait and see how our dear Christians express themselves through their representatives at the District Synods, where everything is to be thoroughly discussed. If it is then not possible to collect the full sum, then such buildings, which can be postponed without any particular damage to our work, should remain unfinished for the time being. Also, half of the professorships approved by the Synod have already been postponed until further notice, and the number of assistant professors has been significantly reduced.

For about forty years the Distribution Commission has met during Ascension Week. Ascension is a great and blessed feast. We rejoice that our dear Saviour has sat down at the right hand of His Father for the good of His Church, and that He now mightily and magnificently protects and governs His Church, and bestows gifts upon it before the throne of His glory. All these forty years he has given gifts to our Synod around the time of the Ascension, especially in the candidates, evangelists, pastors and teachers, so that the Body of Christ may be built up. So again this year. Among the gifts that the exalted Saviour gives to His Church are all the gold and silver that she needs for her work. Just as we were discussing our finances, we experienced anew that our exalted Saviour is with his members with his spirit and gifts when they discuss the great matter of the kingdom with one another in his name.

Our exalted Saviour, the King of honours and the Head of the church, give all our Christians here and there a cheerful courage to continue to help build His kingdom near and far from immortal and dearly purchased children of men!

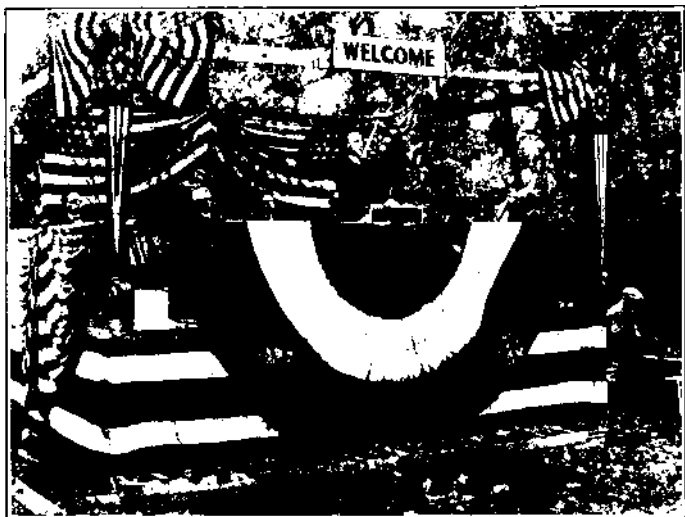
F. Pfothauer.

St. Louis, Friday after Ascension Day, 1927.

For this cause Christ ascended into heaven, that he might further the ministry of the Holy Ghost on earth. (Luther.)

A double celebration.

Following the significant Ascension Week, reported in the previous article, a special double celebration took place here in St. Louis on Sunday Exaudi, May 29. One was the inauguration of our new radio station KFUD on our new seminar place, the



Inauguration of our new radio station KFUD. The speaker's stage on the fairground.
Pros. W. A. Maier (standing) gives the keynote address.

the other the tenth anniversary of the founding of our Lutheran Lay League (L. L. L.). Both belong together, and both have been associated with the ecclesiastical double feast commemorated by Exaudi Sunday. For Exaudi points back to the glorious Ascension of our Lord Jesus Christ, who, as the exalted Saviour, continues to give to His Church delicious gifts for the proclamation of His Gospel in the world. And Exaudi also points forward to Pentecost and invites us to ask for the gift of the precious Holy Spirit, who alone can strengthen the preaching of Christ in the hearts of men for their temporal and eternal salvation.

There was a large gathering of believers in the wooded part of our seminary site, near which the radio station is located, including quite a number from out of town; and their number would undoubtedly have been considerably larger if the sky had not been cloudy and threatened with rain, which fortunately did not materialize.

The entire celebration was led by the radio director, Fr. H. H. Hohenstein, who also read the appropriate Scripture lesson, the 19th Psalm, and offered the prayers. The seminary band played and accompanied the chants. The congregation sang the Lutheran Church's song of defense and protection, "Ein' feste Burg ist unser Gott," and a hymn composed for this celebration by Prof. J. Th. Müller. Master builder Fischer handed over the keys to the new radio building to Mr. Louis H. Waltke, the chairman of the building committee. The latter, with a brief address, handed them to Mr. Edwin H. Fester of Decatur, Ill, president of the Lutheran Laymen's League. The latter, again with a brief address, handed them to the President of Synod, D. F. Pfothauer of Chicago, who took them in the name of Synod, and in his brief address referred to the word of Psalm, "The LORD sendeth his speech upon earth; his word runneth swiftly," Ps. 147:15. He then handed the keys to Praeses R. Kretzschmar, the

He was the chairman of the supervisory board of our seminary, under whose supervision the radio station is located. In a lengthy consecration speech, President Kretzschmar gave the station its destiny to broadcast the eternal gospel through the air for hundreds and thousands of miles out into the world and to thousands and tens of thousands of listeners. A small student choir sang a hymn of praise, and Prof. W. A. Maier, the first announcer of our radio station, delivered the main address on the Saviour's word: "What I tell you in darkness, speak in light; and what ye hear in the ear, preach upon the housetops," Matt. 10:27. He explained how the world and everything that is in the world exists for the sake of the gospel, and how the church therefore also uses new inventions and discoveries for the service of the gospel, and does not allow itself to be misled by the use of these things, but works against their use precisely through their proper use. The memorable celebration ended with a communal Lord's Prayer, the blessing of the Lord, and the doxology "Praise God from Whom All Blessings Flow. It was held in English, because it went out through the air into our country, and the next few days will probably bring the news that thousands in all parts of our country, especially members of our Synod, listened to it. In the evening the first service was held from the new building, in which Prof. J. H. C. Fritz, who with Prof. Maier had conducted the radio services until the appointment of the present radio director, delivered the ceremonial address. The musical performances in this service also bore a festive character.

And the Lutheran Laymen's League? I do not know if the celebration just mentioned would have occurred if our Lay League had not been formed. It was just ten years ago - I remember the details very well - that ten of our well-meaning lay members met and discussed how they could properly serve the synod and thus the church in financial and business matters. They formed this association. It has grown and become large. And how much good it has done! Its founders and first members paid off a debt in the synod by special gifts.



Part of the audience on the day of the inauguration of the new KFUD-Station.

Synodal Fund, which amounted to \$100,000. When the terrible world war was over, they undertook a special work of peace out of thanksgiving to God, and raised the great fund for the relief fund of our sick and aged ministers of the Word and their widows and orphans, which now amounts to \$2, 600,000. And then, not only have they contributed vigorously to our former radio station, but now they have also started this new

Station, which is twice as strong as the present one, and among the best in the country, erected, and will provide for its maintenance. The cost of its erection is P50,000; its maintenance will require P20,000 annually. And this the members of the Lay League have done out of gratitude to God and love for His Church, without taking anything away from the other works of the kingdom of God in general, and from their congregation in particular. We do not hesitate to say that it is largely due to the example of the Lay League that many of our Christians are now willingly and regularly offering much greater gifts for the Kingdom of God, as has been especially evident in the new seminary building in St. Louis and the expansion of our other institutions in recent years, to the glory of God and the joy of other Christians.

Therefore this double feast should also go down into the history of our church, to which the Lord has been so gracious and kind until this day, to which he has given an open door to further effectiveness, which has kept his word and experienced the power of this word, but to which he also calls out: "Hold what you have, so that no one takes your crown!" Rev. 3:11. L. F.

Reflections on the latest statistics of our Synod.

3.

Before we continue with our reflections, we would like to correct a typographical error that was omitted from our article in the penultimate issue on page 174. Under "Teaching Institutions" it should read that in the sixth grade there are "482" pupils instead of 282. Also in the sixth grade the number of pupils does not decrease, but increases. We now come to our school system.

Schools. The statistics about our community schools are as follows: We have about 1,390 parochial schools with 81,082 children. There are 1,270 teachers, 513 female teachers, 382 school-keeping pastors and 85 students working in these schools.

On our instructions for completing parochial reports, we also included the question, "How many schools?" In response, 66 pastors reported having more than one school in their parish. However, one school superintendent enlightened us that in his district three pastors who had reported two schools each actually had only one, but two school buildings, one for the lower grades and one for the upper grades, so we had to cancel three schools in that district. We will do likewise in such cases in the future.

If we look at our school system, we find light sides and shadow sides. We would like to highlight the following points as the bright sides: According to reports, our parochial schools are attended by 5,029 non-Lutheran children. Through these children, teachers and pastors also come into contact with their parents. How many a soul may be won to our church in this way! Our schools are also mission schools. - The number of school children has again increased by 912 during the past year. - 31 new school buildings have been dedicated, and as may be seen from the pictures which have appeared in the "Lutheran" and the *Lutheran Witness*, The teachers are mostly quite respectable, beautiful buildings, equipped with all modern facilities. - According to the reports of the presidents, 49 teachers joined the school, 21 resigned and 7 left due to death. This would result in an increase of 21. Since, due to inadequate reports from Brazil, 7 teachers less are listed, the following would remain for our country

an increase of 14 teachers. On the other hand, we have 66 more female teachers than in the previous year, namely 513. As a result of the increase in the number of male and female teachers, 19 pastors were dismissed from the school ministry. This is also the best thing for the school and the congregation. In very few cases can one person so manage two offices that neither is neglected. Either the school or the congregation suffers.

As during the last fifty years the State schools of the country have made a tremendous advance, so our parochial schools have made a great progress inwardly. Although we still have about 73 schools in which only six grades are taught and 235 schools in which only seven grades are taught, by far the majority of our schools, namely 811, are eight-grade schools and 14 even nine-grade schools. This is a tremendous advance. We can still remember the time when we had no grades at all in the school.

We fully realize the difficulty for a pastor to teach eight grades, while in the neighboring state school one may have two or more teachers for an eight grade school, and still maintain his office as pastor. We find, however, that quite a number of the school-keeping pastors nevertheless accomplish the object in their school.

We also count as progress the fact that religious instruction is given in so many schools not only in the German but also in the English language. According to the reports, in 78 schools religious instruction is given in the German language, in 654 schools in the English language, and in 396 schools in both languages. If, when asked about the language in religious education, pastors answer, "Yes," or, "Three times a week," or, "Forty minutes," we are not served by this. It goes without saying that religious instruction should be given in the child's mother tongue. A child who speaks and understands the German language should also enjoy religious instruction in German. We old Germans certainly do not want to help the transition to the English language. The church and school are best served by giving the matter free rein. But one thing must not be overlooked in the training of children, which is often not properly considered by us old people, namely, that our children will live on the average another fifty or sixty years in the world, after we old people have long since gone to our graves. Is it not wise to look not only to the present in the education of the child, but to direct our gaze also to the future? Will it not be possible in a few years to introduce English worship into a congregation that is still entirely German? May not our child in a few years come from home to another city, where the youth attend English services? Is it not a great advantage to the child to have acquired a good part of the catechism, Bible verses, and hymn verses in English, besides the German religious instruction? Education for the present is sufficient for the present; education for the present and for the future is better.

But now the dark side. Is the blessing of a Christian school quite vividly realized everywhere? We have an increase of five schools. Is our school system progressing as it should? Let us first look at the congregations in whose midst there is a parochial school. From these communities come reports that 18,940 school-age children are not attending the parochial school. We are not passing judgment on this, but merely stating the facts. One reason why many children do not attend the parochial school is the long distance to school. If the area of a parish is eight to ten miles and the children travel four or five miles to the parochial school

If we do not have a school, we can hardly expect small children to make such a journey twice a day. And this obstacle cannot always be removed by other means. We have communities where school attendance is one hundred percent, that is, all the school children in the community go to the community school. In other communities the school attendance is only 80 percent or less.

But the picture is even different if we also take into account those congregations that have no school at all. Since out of 4,184 congregations and preaching places in our country only 1,229 have parochial schools, it follows that the children in the other 2,955 wards have no opportunity at all to attend a Christian school in their region, because none is available. These 2,955 wards number 434,969 baptized members, and would, in equal proportion to the other wards, have about 60,916 school-going children. The result, then, is that of 153,135 school-age children in our synod (excepting Brazil), 73,287 attend our parochial schools-or 48 per cent-and 79,848 school-age children obtain their education in other schools. The percentage of school attendance, looking at the whole district, is 80 per cent in the Northern Illinois district, 4 per cent in the English, and 3 per cent in the North Dakota and Montana districts. About half of all our school children attending parochial school are in the Northern Illinois, Middle, Michigan and Western Districts. That is the state of our parochial schools. We will add that in Saturday and summer schools 29,069 children are taught, an increase of 8,257 children. - We will also mention here that 20,721 young people are furthering their education in state institutions, colleges and universities.

Sunday Schools. Our Sunday Schools are flourishing and growing from year to year. We now have 2,402 Sunday schools with 170,722 children (an increase of 8,574) and an army of 16,519 Sunday school teachers. If uistere church schools would grow as the Sunday schools have! According to reports received, our Sunday schools are attended by 18,796 non-Lutheran children. What a mission!

Christian teaching. Christian education is falling into disrepair more and more in our congregations. Only 312 congregations are still reported to have Christian teaching. But even this number is still too high. When, for example, a pastor answers the question: "Christian teaching?" "Yes, three times a week," it is clear that some younger pastors no longer know what Christian teaching is. By Christian teaching we understand the custom of instructing the children and confirmed youth in catechism during the service, in the presence of the congregation. In some places this Christian instruction was held in a special service on Sunday afternoon. In most congregations it was woven into the Sunday morning service, perhaps after the sermon. The advantage of this arrangement was that older members of the congregation had an opportunity to attend the catechism classes in question and answer. Many were thereby encouraged and strengthened in Christian knowledge. One can never unlearn the catechism; one always finds something new in it which one had not noticed before. Others, who had not enjoyed thorough catechism instruction in their old home, have learned to appreciate their catechism through Christian teaching. This way of teaching is more and more replaced in our time by Bible classes, in which, however, because they are not a part of the worship service, the church members no longer participate to the same extent.

take, as was the case in the past. Each age has its own special ways, customs and traditions.

Languages question. We came to the question of languages in the school above. We have also been asked which congregations have experienced the most growth: those who use only German in their services, those who use only English, or those who conduct their services in both languages. We have kept statistics of this this year, but must confess that no conclusions can be drawn from them, any more than the weather or climate of a State can be judged from a day once spent in it. The increase or decrease of a community depends too much on other things, especially on immigration and emigration, which usually has nothing to do with the language question. We note, however, the result for later years: the congregations with only German services have increased by 2 percent, as have the congregations that use more English than German in their services; the congregations with only English services have increased by 1 percent. But this may be so only by accident in this year. Let us refrain from judgment in this matter. E. E.

Of our schools and educational institutions.

Edmonton.

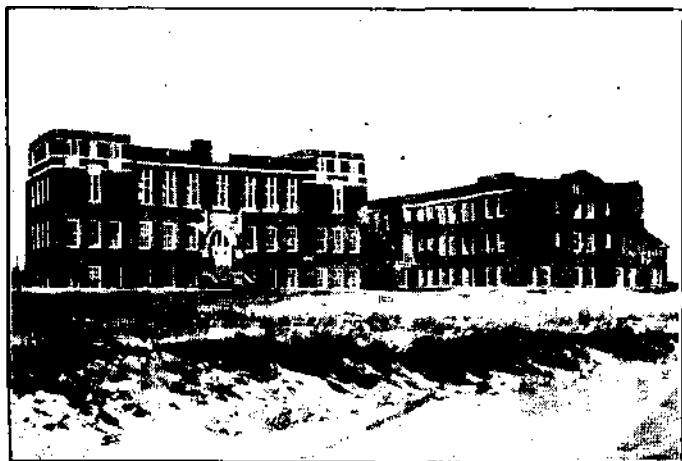
"Pastor N. has taken a profession." "So?" "Yes, to the United States." "Too bad! His mission field was just beginning to develop." "This is now the fifth pastor who has left our mission field this year and taken a call to a larger church in the United States."

Such and similar talk has often been heard among the preachers of Western Canada during the past few years. From these words one may discern a condition which has hitherto greatly diminished the success of our missionary work in Western Canada. Many a now flourishing congregation in Western Canada is now no longer with us for the simple reason that there was a lack of pastors in our Synod. Here in Western Canada this lack was especially noticeable: we lacked native preachers.

In order to help our missionary work overcome these difficulties, the Lutheran Christians in Wcstcanada have felt compelled to ask their fellow Christians throughout the synod to help them establish their own teaching institution, so that down-to-earth ministers of the Word might gradually be formed. Our fellow Christians were moved to listen to this request. Through their representatives, they voted at the Detroit Synod in 1920 to establish a new teaching school in Wcstcanada. This was a particularly significant synodical decision for our church here.

On October 31, 1923, with a number of 35 pupils, the execution of this synodical decision could begin. During the first three years the institution was housed in three rented buildings. At the synod in Fort Wayne in 1923 it was decided to give our institution its own home. About 4150,000 was appropriated for this purpose. On January 10, 1926, the new building was dedicated to the service of God and the church. During the present school year our Canadian Concordia is attended by about eighty students.

Students attended. All but eight are preparing for service in the church. Seven intend to serve the church as teachers. Four of these are girls. Five professors and one assistant teacher serve the Synod at this institution. By resolution of last year's synod, the institution is to be enlarged to a full college of six classes, and so it is well that another teacher will be employed in the coming year.



Our college in Edmonton, Alberta, Canada.

The Lord promotes the work of our hands. This synodal enterprise of ours is flourishing.

You would like to see this young sister in the Concordia family and get to know her a little better. So join me in spirit for a tour of our northernmost Concordia. We stand on the northern bank of the majestic North Saskatchewan River, on the eastern border of the city of Edmonton, a cloudless sky smiling overhead. Despite the 53rd parallel, we find the air pleasant even in winter thanks to the circumstance that the westerly winds bring us ocean air over the mountain wall 250 miles away. Looking southward on the left, our eye falls upon a river-bed about three hundred feet deep and half a mile wide, in which the stream meanders. Both banks are steep and wooded. Beyond the riverbed the eye wanders into the far distance: in winter over glittering fields of snow, in summer over waving fields of wheat. Ahead of us, to the west, rise the buildings of the city of Edmonton, the magnificent Macdonald Hotel, the massive dome of the Parliament House, and great business houses. On the south bank the university buildings, strung together, catch our eyes. Looking now to the right, we have immediately before us the picture that appears in these columns, the front view of our Edmonton Concordia.

It is truly a picture of which we need not be ashamed. On the left is the teaching building, on the right the residential building with adjoining kitchen. In time, it is hoped that a second wing will be built on the left as a residential building, thus completing the structure. One who is in a position to pass judgment said, "Our Synod has nowhere built cheaper or better than Edmonton." Recently this picture, together with others, appeared in the *Journal of the Royal Architectural Institute of Canada*, Toronto, with an article on this building by an expert. On the sketch of this building group, which is included here, there is of course something that is not yet there in reality, namely an embellished park in front of the building. The picture is there in reality, but the beautiful frame is still missing.

While faculty members and students, with the help of twelve team horses from neighboring communities, did a good bit of this improvement work last fall; nevertheless, the immediate area surrounding the building is still a wild-looking earthen area. Side walks (sidewalks) are still entirely lacking. When it thaws or rains, there is a lot of dirt. Since our institution is located on a busy boulevard, it is doubly desirable that this work be done as soon as possible. Synod in its meeting last year appropriated P4, 500 for this purpose.

The dear reader has given us time and opportunity to show him briefly the exterior of our Edmonton Concordia, and so he will be well induced to observe briefly the interior of the building with its life and being in one day. We get up early in the morning, but not too early, for the students get up at six o'clock. At 6.20 breakfast is served. At 6. 40 the students are already sitting at Jesu's feet listening to His words, thanking Him for His protection during the previous night, asking Him for guidance and strength for the coming day. Then follows a short time of preparation, and at eight o'clock, still nearly an hour before sunrise here in the winter months, we are already seated with the Sekunda in the teaching room, and are taught by Pros. A. Rehwinkel, following the instructions of the German poet Schiller, to a battlefield of the Thirty Years' War. Before us move such figures as Gustav Adolf, Wallenstein, Tilly and others more. We ask ourselves whether acquaintance with such war heroes is also part of the preparation for service in the Church, and finally we say to ourselves: "Of course, the leaders in the contending Church of Christ should also learn not to proceed hastily and rashly against the enemy, like Gustav Adolf's allies, but, like Gustav Adolf, to fight deliberately, prudently, and according to plan. We attend other lessons and say to ourselves: Yes, each subject contributes to making the future ministers of the Word more capable of serving in the Church.

At noon we sit down at the common table. We don't get any delicacies, but we do get nutritious and very enjoyable food, good student fare, especially since each student only gets



Our college in Edmonton once it is fully built out.

\$80 boarding fee for the entire academic year. Without the generous help in the kitchen of the Christians of Western Canada, the latter would not be possible.

In the afternoon we are allowed to accompany Director A. H. Schwermann - he has notebook and pencil in hand - on his daily inspection tour. Sense of order, cleanliness, uniformity with regard to snow-white bedspreads and bedsteads.

is everywhere in evidence. Our impression is that the whole life of the institution, from the classroom to the bedside, is designed to train capable, conscientious, orderly, unpretentious servants of the Word.

In the library as well as in the room for natural sciences we can easily be convinced that the equipment of teaching aids is only a makeshift one. In any case, this makes teaching more difficult and reduces the effectiveness of the teachers. The Synod is in the position of an employer who hires a capable worker but does not give him the necessary tools to do his work. It has therefore also at its last meeting appropriated for this purpose about P5,000. Now, when the worthy reader is approached in his congregation to make offerings for synodical purposes, I hope the much-needed internal equipment of our Edmonton Concordia will come to his mind.

The reader has had a glimpse of our institution from afar. But why not visit this Concordia in person? That's too far, I'm told. Really? Last year a great many tourists from the United States visited western Canada. This year, the number is expected to increase significantly. In Jasper Park, Lake Louise and Banff we can offer them great sights. Our wheat fields are world famous. But apart from recreation and pleasure trips, where is an older rural community that should not look for suitable settlement opportunities for its young men in the interest of church work? The menial rent system is becoming more and more rampant. Here in Alberta alone there is room for a million farms. For the time being, there's only one soul for every two farms. In the great, almost uninhabited Peace River area, wheat was grown last year that was awarded first prize at the International Grain Exposition in Chicago last fall. This wheat, by the way, was raised by a German Lutheran named Hermann Trelle, a native of Ohio. A German Lutheran settlement is just now forming in this vicinity. About two hundred letters are received weekly in Edmonton inquiring about settlement. The stream of immigrants from Europe is increasing monthly. The Peace River area referred to is about four hundred miles northwest of Edmonton. At Prince George, British Columbia, about four hundred miles west of Edmonton, a paper mill, estimated at thirty million dollars, has been under construction since New Year's Day. For two years we have had a very active community there. It is becoming more and more evident that the Synod has occupied a strategic point in every respect by founding an educational institution in Edmonton.

May the good Lord continue to bless our orthodox teaching institutions everywhere, and especially those in Edmonton, for the equipping of faithful laborers in His vineyard in West Canada!

H. J. Böttcher.

To the ecclesiastical chronicle.

From our Synod.

Our candidates. The distribution committee of our Synod, which annually has to assign vocations to the candidates for the preaching ministry and the school ministry of our institutions, was assembled here in St. Louis on May 24 and 25. We briefly communicate the number of callings and the number of candidates, and then also state where the candidates were called. Pre

A total of 137 applications were received. Of these, 125 were considered. 12 could not be considered; 8 of them because we had no more candidates, and 4 vocations to the mission for the deaf and dumb, to which none of the candidates could decide this year. A few days after the meeting of the Commission we received news that a profession was on its way from Australia.

There were 126 candidates from St. Louis on the list. 111 students will complete the required three years of study this year; to these must be added 14 who have studied a fourth year in our Graduate School this year, and one who has studied in a New York University. Of these 126, however, 32 do not take a profession this year, largely because they also wish to continue their studies in graduate school (15 candidates) or at another institution (7 candidates), some because they are taking up vicarage positions, some for health reasons and other reasons. In Springfield 32 candidates will finish, to which was added one candidate from last year. The names of the St. Louis candidates and the places where they will work follow.

St. Louis.

F. Breuer; New York, N. P.
D. Coyner; Southern California.
B. Dallmann; Detroit, Mich.
A. Faustich. -----
A. Fuerbringer; Norman, Okla.
W. Heyne; Springfield, Ill.
I. Hodde; South Watah, Ind.
A. Jesse. -----

A. Koehler; Richmond, Cal.
K. Maier. -----
W. McLaughlin. -----
H.J. Meyer; India.
O. Meyer; Herington, Kans.
E. Tiemann; Glen Savage, Pa.
P. Westmeyer; Suring, Wis.

E. Abendroth. -----
T. Ahrendt. -----
P. Albrecht. -----
C. O. Arndt. -----
K. J. Arndt. -----
W. Baumgärtner; Warner, Alta., Can.
A. Beawer; Kongsberg, N. Dak.
W. Beck. -----
R. Beins; Stratton, Colo.
C. Bergen; India.
K. Blake. -----
W. Brott; Alamosa, Colo.
C. Burkhardt; Hammond, La.
R. Cämmerer. -----
M. Cook; Albee, S. Dak.
P. Czamanske; Chicago, Ill.
W. Daib; Milwaukee, Wis.
W. Dallmann; India.
W. Discher; Farmingdale, Ill.
G. Dolak. -----
T. Dühlmeier; Edgeworth, Sask., Can.
E. Dummer. -----
F. Dünsing; Champion, Alta., Can.
L. Eickstädt; Detroit, Mich.
W. Eager; Roanoke, Ill.
A. Engelbert; Braddock, Pa.
H. Erdmann; Clifford, Ont., Can.
T. Ernst; India.
A. Fergin; Coos County, Oreg.
R. Frerking; North Niver, Mo.
M. Frick. -----
L. Gallman; Ladysmith, Wis.
H. Gienapp; India.
E. Giese; Pittsburgh, Pa.
E. Gräbner; Pougstown, O.
O. Graupner; Holy Oak, Minn.
E. Guenther; Ordway, Colo.
W. Halama; Hereford, Tex.
G. Hattendorf; India.
G. Heinemeier. -----
W. Heitzeberg. -----
H. Hellbush. -----
W. Hellmann; Racine, Wis.
E. Hinrichs; Trail, B. C., Can.
W. Honey; Marvin, Sask., Can.
P. Huray. -----
E. Jenne; Milwaukee, Wis.

T. Karstensen; India.
G. Kauss; Alta Parana, Argentina. W. Kauss;
Burns School, Alta. can. E. Kavasch; La Prior,
Tex.
C. Klewer; Holden, Alta., Can.
K. Knörmschild; India.
W. King; Ogallala, Nebr.
A. Koslowsky; Tuff, Sask., Can.
F. Kramer; Schillersdorf, Alsace.
P. Krentz; Harrisburg, Pa.
A. Kretzmann; Chicago, Ill.
C. Kruger; Durango, Colo.
Ernst Kuechle; Detroit, Mich.
Eugen Kuchle; Rego Park, N. P.
C. Kulow; St. Albans, N. P.
M. Lankow; Antelope Valley, Cal.
S. Lee; Norwegian Synod.
I. Leininger; Hastings upon Hudson, N. P..
H. Sense of Light. -
P. List. -----
H. Luebeck; Mellowdale, Alta., Can.
W. Gap; Sealy, Tex.
E. Malte; Alaska.
P. Flour. -----
H. P. Meyer; India.
W. E. Meyer. -----
W. R. Meyer; Lake Worth, Fla.
A. Mock; Goodridge, Minn.
T. Möller. -----
A. A. Müller; India.
T. H. Müller; Topeka, Kans.
T. J. Müller; Hoboken, N. I.
E. Beside; Berwyn, Alta. Can.
V. Neeb; Farmville, Va.
T. Nickel; Bessemer, Mich.
V. Ostermann; Kamloops, B. C., Can.
C. Peters. -----
H. Pralle; Gering, Nebr.
T. Predöhl; Knobnoster, Mo.
G. Rådeke; Camrose, Alta., Can.
W. Rådeke; Medicine Hat, Alta., Can.
O. Rau; Gravelton, Mo.
N. Pure; Swift Current, Sask., Can.
E. Reinke. -----
H. Niche. -----
R. Rottmann; Arriba, Colo.

O. Rupprecht. -----
H. Schäfer; Alabama-Mississippi.
A. v. Schlichten; India.
A. Seltz; Chacho, Argentina.
A. Senne. -----
E. Sonström; Palacios, Tex.
I. Spomer; Wasena, Minn.
H. Stahmer. -----
C. Steding; Pine City, Minn.

A. Strand; Norwegian Synod.
A. Streufert; San Francisco, Cal.
P. Streufert; Meta, Mo.
C. Sundermann. -----
H. Tisza; East Texas.
O. Winterstein; Lutherville, Ark.
H. Wolter; India.
H. Wolters; Verwood, Sask., Can.
L. Wunderlich. -----

Seward.

A. Bartels. -----
T. Bethke; Vernon, Tex.
I. Blasig; Thayer, Nebr.
A. Bölte; Stuttgart, Ark.
G. Brandt; Jackson, Mo.
A. Brungardt; Stockton, Cal.
E. Buls; Calumet City, Ill.
E. Daberkow; Flagler, Colo.
P. Heidemann; North Platte, Nebr.
P. Kiekhäfer. -----
E. Leising; Rost, Minn.

W. Prothe; Austin, Minn.
P. Neins; Bunker Hill, Ill.
E. Schäfer; Corder, Mo.
H. Schkade; Port Arthur, Tex.
tz. Schoenbeck; Zap, N. Dak.
H. Ströbel. -----
E. Tiemann; Falls City, Nebr.
G. Tucker. -----
H. Wall; Puma, Colo.
G. Westerkamp; Clover, Idaho.

L.F.

The position at Springfield, Ill. as well as the two positions at Milwaukee, Wis. are adjunct teaching positions at our institutions there. Two of the candidates are from the Norwegian Synod and will receive appointments from their Synod. Twelve candidates have been appointed to the Gentile Mission in India, two to the Inner Mission in Argentina, one to the Alsatian Free Church in France, and one to Alaska.

The names of the candidates for the preaching ministry in Springfield, together with the places to which they have been called, follow.

Springfield.

H. Motzkus; Ten Strike, Miuu.

I. Bohlmau; Orange, Tex.
W. Breda; Westfield, N. I.
A. Coustien; Charleston, Ill.
W. Eißfeldt; Melville, Sask., Can.
E. Feyerherm; Florence, Nebr.
K. Hallstein; Duluth, Minn.
H. Hartfiel; Lyons, Tex.
E. Hempeck; Abel, Alta., Can.
B. Hintz; Maras, Sask., Can.
A. Johnson; Gillette, Wyo.
A. Kebschull; Reeder, N. Dak.
P. Kerkhoff; Colby, Kans.
E. Knorr; Denver, Colo.
L. Lünig; Manville, Alta., Can.
F. Messerschmidt; Montreal, Que., Can.
H. Moll; Cadillac, Sask., Can.
I. Ohlinger; Brightview, Alta. can.

M. Pape; Wrenshall, Minn.
W. Petzoldt; Mount Hulda, Mo.
F. Schade; Palmer Rapids, Ont., Can.
W. Scheer; Spooner, Wis.
A. Schwartz; Grey Eagle, Minn.
H. Seebach; Zeckel, Minn.
P. Sich; Inglis, Sask., Can.
W. Sommerfeld; New Castle, Pa.
R. Steinbach; St. Petersburg, Fla.
R. Steinly; Milesville, S. Dak.
B. Wallschläger; Nopawin, Sask., Can.
H. Wilhelms; Union, Mo.
W. Wudel; Saco, Mont.
M. Wuggazer; Detroit, Mich.
B. Zuberbie; Engadine, Mich.

We had 72 school district candidates available this year, 51 in River Forest and 21 in Seward. In all, 57 vocations were received for school district candidates. The 15 candidates who have not yet received a profession these days are expected to receive professions quickly in the coming weeks and months when it becomes known that candidates are still to be had. The names of the candidates from Niver Forest and from Seward follow, again with the places where they have been called.

River Forest.

R. Bartels; Browstown, Jud.
A. Diersen; Lyons, Ill.
E. Eifert. -----
P. Enders. -----
R. Fiehler; Kendallville, Jud.
R. Fischer. -----
W. Grünte; Cörcoran, Minn.
H. Handrich; Athens, Wis.
T. Handrich; Howard Lake, Minn.
W. Handrich; Delafield, Minn.
F. Herbst; San Bernardino, Cal.
W. Jäbker; Milwaukee, Wis.
E. Calf. -----
M. Kiefer; Wausau, Wis.
F. Kirchhofs; Detroit, Mich.
A. Kirstein. -----
A. Sexton; Detroit, Mich.
P. Krotke; Pine Island, N. P.
P. Lange; Gary, Ind.
L. Levenhagen; Purcells, Ind.
W. Manske; Detroit, Mich.
C. Markworth. --
A. Mattfeld. -
A. Meier; Detroit, Mich.
A. Miller; Chicago, Ill.
I. Müller; Detroit, Mich.
Ed Nickel; Hamliu, N. P.

Eug. Nickel; Defiance, O.
H. Nickel; Five Points, Ind.
O. Nicol; Hannastown, Pa.
E. Whip. -----
A. Petrowsky. -----
E. Pingel; Orange, Cal.
W. Recklau; Detroit, Mich.
P. Reuter; Jonia, Mich.
W. Nosnau; Stony Plain, Alta., Can.
E. Sandersfeld; Town Rantoul, Wis.
W. Schlüter; Lincoln, Ill.
H. Schmitzer; Manistec, Mich.
W. Schroeder; Milwaukee, Wis.
W. Sowatzky; Clinton Tp, O.
E. Spurgat. -----
H. Staiger; Gretna, La.
E. Steinbach; Chicago, Ill.
F. Stoppenhagen; Cleveland, O.
I. Ulmer; Winnipeg, Man., Can.
N. Weber; Fisherville, Ont., Can.
H. Weiser; Serbin, Tex.
R. Werning; Edwardsville, Ill.
H. Witt. -----
A. Wunderlich; Buffalo, N. P..

Domestic.

God's chastenings. Some time ago an unbelieving magazine, the *Christian Century*, mockingly remarked that to their great joy so far no one had ever claimed that the huge floods in the Mississippi Valley had anything to do with God's wrath and punishment. The floods simply resulted from the fact that it had rained too much and that there was therefore too much water in the river. One should therefore leave God out of this matter and not accuse Him of wanting to chastise the world with the many downpours.

This representation is not only ungodly, but downright blasphemous. The Scriptures, which alone are truth, teach us that both the blessings and the chastenings that come upon the world are from God. It tells us, "Is there also a calamity in the city, that the LORD doeth not?" Amos 3:6. Again, "Who giveth peace, and maketh evil [the visitations of God]. I am the LORD that doeth all these things," Isa. 45, 7. However, according to Christ's word, we are not to think of the inhabitants of the lower Mississippi Valley as sinners especially worthy of punishment. Luk 13:4, 5, the Saviour says, "Or think ye that the eighteen, on whom the tower fell in Siloam, and slew them, were guilty before all men that dwell in Jerusalem? I say, No; but if ye amend not, ye shall all likewise perish." God's visitations are intended for all of us; we are to learn from them the high earnestness of God, who does not mock, Gal. 6, 7. God bears the sinful world with great long-suffering; but he always reminds us of the coming judgment of the world, and earnestly exhorts us to escape the wrath to come. We should therefore not scoff at his chastenings, but bow under the almighty hand of God and repent.

J.T.M.

A Religion Without Christianity. The English paper reports that the State University of Iowa has recently instituted a course in religion which is to be adapted to all hearers, whether they be Jews, Gentiles, Turks, Protestants, or Catholics. This attempt is nothing new. Such "religions" have long been taught at universities and colleges, even at theological seminaries that call themselves Christian. But such "religions" are neither Christian, nor are they religion in the proper sense. A religion that pleases all men can only be carnal religion, which has its seat and origin in the depraved heart of man. Such a "religion" is taught by the lodges, the Jews, the infidels in "Christian" countries, the heathen, nay, the devil himself. Such a "religion" therefore contains nothing of Christ, the God-human Saviour, nothing of His vicarious work of redemption, nothing of the Gospel message of salvation. With such a "religion" the University of Iowa not only contradicts the Scriptures, but also punishes itself and becomes a stooge of Satan who is only out to bring people to hell.

It is indeed necessary that we do missionary work in our state colleges and take care of our youth studying there. J. T. M.

On the Sunday question, about this important question the "Brüderbotschafter", the organ of the Brethren Church, writes: "The Sunday question always worries minds here and there. Thus a reader asks for a Bible text in which Sunday is instituted as a holiday for the Christian church. We have dealt with this question before, but it seems that some have overlooked it, or were not quite satisfied with the execution given. 'Let no man therefore make you conscience about meat, or about drink, or about certain feast days,' writes the apostle Paul Col. 2:16. In the Old Covenant God had appointed certain feast days and other ordinances of worship. But this, says the apostle, 'is the shadow of that which was to come; but the body itself is in Christ,' v. 17. The Old Testament was prophecy and example; the New Testament is fulfillment. Therefore, with the beginning of the New Testament, the Sabbath, the sacrifices, the prohibitions of food, the whole outward order of worship, priesthood, circumcision, paschal lamb, fall away of themselves, as the stars pale when the day dawns. In the New Testament, neither Sunday nor any other day, nor any particular form of worship, nor any particular ecclesiastical constitution, is instituted. That would be a contradiction in terms. The HER Christ left it to his church to arrange itself outwardly as local circumstances made it necessary, if it was to perform its duty and obligation as he placed it to the church. Now, for a Christian, all days are holy days in which he is to serve God, though he reverently recognizes the Creator's ordinance of a day of rest in seven days, and acknowledges the necessity of having, with all other believers, a certain day on which God is publicly honored and served, and his word publicly preached for all. That day, by our present standards, is Sunday."

This explanation agrees with Luther's beautiful exposition of the matter in his splendid Catechism. The New Testament Christian must beware of two things: on the one hand, he must not turn Sunday into an Old Testament Sabbath; on the other hand, he must not despise the preached Word of God. That we should hear, learn, and read God's word is certainly commanded in the law of God; yea, to this a believing Christian is impelled by love and gratitude to his Saviour. J. T. M.

Abroad.

The Methodist Church in Germany. The Methodist Episcopal Church in Central Europe has been given the right by the Methodist General Conference to organize itself as an independent communion. It will have its own conference and "depend on America only by very loose ties." The new European Methodist Church numbers 277 church districts with 60,000 members and 331 preachers. The leadership of European Methodism is in the hands of the moderate Bishop D. Nülzen at Zurich in Switzerland. This report, brought by the "Messenger of Peace" from "Ev. Germany," shows the extent to which the Methodists succeeded in gaining a firm foothold in Germany during the war and afterwards. Some time ago the Methodist Church was recognized by the German Protestant Church as a thoroughly Protestant community. This is probably explained by the fact that in Europe Methodism on the whole proclaims less of its unbelief and nationalism than in this country, where the Methodist communities are by and

are contaminated by the so-called modernism. Hence, I suppose, the "loose connection" with the American Church. J. T. M.

Opposition to the Episcopalians' new "common prayer book." Some time ago in England the public prayer-book of the Episcopal Church, the *Book of Common Prayer*, was so altered as to be more agreeable to both Roman-minded and modern-minded Episcopalians. The new *Prayer-book* has not yet been finally adopted. As Church and State are mixed in England, it must first be approved by Parliament and endorsed by the King. And yet so great an opposition has already arisen against it, that it is doubtful whether it will be adopted. The great Protestant associations in England have already spoken out against it. Meetings have been called in about a hundred towns throughout England, from Newcastle to Southampton, from Norwich to Bristol, especially against the wearing of Roman Mass vestments and the intercessory prayer for the dead. These meetings have attracted a large attendance; one was attended by about three thousand people.

The opposition to the new English Prayer Book is, however, justified. The Roman heresies that are sought to be introduced into the Episcopal Church are indeed an abomination. But it is important to know why one should protest against these abominations. In England the opposition is strongly politicized. If it remains so, it will produce little lasting fruit. It will then have no objection to modern unbelief. The Scriptures alone afford the right weapon with which unbelief may be fairly combated. For this purpose it is the only guide from which it is possible to learn what is right faith and what is unbelief. J. T. M.

The Protestant Mission in Spain. Before the last war, a mission had developed under the leadership of L. Fliedner in the stock Catholic Spain, the country of the notorious Protestant murderer Philip II (1666-1598). This evangelization work was severely affected by the World War and the turmoil that followed. According to the latest news, however, this mission is in the process of a revival. It is especially the schools which are now developing a real activity. Some of the priests and missionary pastors who have left the Roman Church are working in them. In spite of the growing competition from modernly equipped city and religious schools, which are entirely dominated by the Roman Church, the Protestant schools are mostly overcrowded. The work of Protestant Bible propagation continues in spite of severe restrictions on the part of the state. Also, the number of Roman writers and scholars who advocated for the Protestants and for religious freedom before the public - though not without punishment - increased more and more.

May Catholic Spain, which has hitherto been most hostile to the Reformation, still have rich blessings in these last days of the world through the preaching of the Gospel! J. T. M.

Mission to the Jews in Austria and Hungary. The "Ev.-Luth. Gemeindeblatt" writes: "The mission to the Jews in Austria and Hungary is showing strange success. According to a report of the -ou-rsk Ourekko, about 12,000 Jews have joined Christian congregations within the last twelve years, among them Hans Hcrzl, the son of the famous founder of the Zionist movement. It is further reported that in Hungary 40,000 Jews have been baptized, and that in Budapest the Presbyterians alone have received 2, 500 Jews. In the Ukraine

many congregations composed entirely of Jews have been established. The *Jewish Gazette* is in despair over this, and declares that the Jewish district of the capital of Austria must have sunk very low, that it has allowed thousands of Jews to become Christians - or Ausgestotzen, Meschumedim - every year. " J. T. M.

New interest for Africa. Some time ago a so-called "International Institute" for African languages and culture was founded in London, which can also be a blessing for the mission. With its scientific advice it wants to serve all those who strive for the education and upliftment of the African population. All the scientific institutes of the world which are concerned with Africa are involved. It is significant for the international recognition of German scientific work that the former North German missionary Prof. Dr. Westermann of the Berlin University has been appointed chairman. This is a high tribute to German scholarship. It is also significant for the international character of the Institute that the Frenchman Prof. Delafosse from Paris is to be the second chairman.

Even today Africa is a vast mission field where the Christian mission has only just begun. The interior of the country has hardly been touched by the Christian mission. In addition, Mohammedanism is now most eagerly trying to develop and establish itself there. Once there were flourishing Christian communities in North Africa. The Turk has destroyed everything. Will we not, if God will open the way for us, help to make dark Africa light? J. T. M.

our proceedings pronounced and generally acknowledged to be the most numerous convention of our Lutheran Church in America." I thought again, as I have thought and said many a time, that our fathers were not asleep, but had been doing "publicity" in the right sense before anything was known of "publicity." It is only that in many cases we do not know what our fathers did, or have forgotten it, just as after fifty years it will be quite forgotten among the great masses what we now living people have done.

So I'm sitting in the study looking through the parish library. That's when my eye catches the parish register. I pull it out and open it up. Church records always pique my interest because, with the parish minute books, they are the most valuable source for the history of the parish - or at least they should be. But very often the section of the church book that is used for the "chronicle" of the ge-

Travel Pictures.

The Lutheran Church in the capital of Canada.

I am sitting in the study of the hospitable rectory in Ottawa. My old study and present host friend, Father H. Ruhland, who tirelessly shows me the sights of the beautiful city in a lively exchange of ideas, still has preparations to make for the coming mission festival. I examine, as I am very fond of doing, the parish library, which in this case is carefully selected and beautifully arranged, and especially richly furnished with historical works. The history of our Synod, which interests us both lively, has been the subject of conversation more than once in these days. My guest friend also has all kinds of handwritten material, which has no small historical value and which he inherited in large part from his deceased father - just as I inherited mine from my blessed father - and now carefully preserves. His father was the pastor C. F. Th. Ruhland, well known from the older history of our synod, who was called from America to Germany in 1871 by the first free church congregations in Dresden and Planitz. In 1872 he was introduced there and then became one of the main founders and the first president of the Saxon Free Church, through whose testimony Blessed Stöckhardt was also won for the Free Church and then also for our Synod. Once when we were leafing through old, interesting letters, I read that the following was written to Blessed Ruhland from America to Germany in 1872 about the then meeting of our first Jubilee Synod on the occasion of its twenty-fifth anniversary: "The Daily Press: *Republican, Democrat, Journal of Commerce, Times*, even the 'Scoreboard of the West,' has been almost daily reporting on



St. Paul's Church in Ottawa, Ont. can.
(P. H. Ruhland.)

The book is intended for the public, in the best possible condition, namely completely white, completely empty. Here, however, I am pleasantly surprised. I find an accurate, complete chronicle of the parish, which captivates me so much that I read through it in one go. The local pastor then supplemented the interesting history by individual messages.

The congregation was planted a little over fifty years ago, and the very genesis is strange and instructive. It was not a traveling preacher who gave the first impulse, not a pastor who first sought out the Lutherans in Ottawa, but a simple member of the congregation became the instrument in God's hand. This man, I do not remember on what occasion, was led by his way to Ottawa, he met Lutherans here, and advised them to turn to Chicago, whence he himself had come, for a right, faithful Lutheran preacher. Such was the case with Rev. H. W. Schroeder, who died about ten years ago, and who was then standing as a pioneer of our Synod in Renfrew Co, Ontario, about a hundred miles away,

and explain to them how things stand, would they not all vote down the question? If there is a need to cut back or save money in our synod, then the mission is the very last place to cut back. One man got into "financial trouble" for a time one year. The mortgage on his house expired, on which he had been paying interest for years. Another debt had to be paid off, and it was necessary to have an addition made to his house. The family of six had only two rooms and a kitchen. He could not raise enough money to do it all in one year. It had to be cut down somewhere. The wife thought about how she could save some more on the current expenses for meals. The man calculated how much he would save if he walked the long way to work every day instead of taking the tram. Finally, with a grin, he said to his wife, "Wife, think about it: We need to get P7, 500 together to carry out whatever is needed. If we save P35 at our mouths, that won't help us much, and we'll hurt ourselves in the process. The mortgage and the debt has to be paid; because the interest that we spend on it is actually thrown away, and we find the pressure off that has been on us all these years. We'll let the addition go now, and squeeze through six to eight months longer." So it is in our synod. All that Synod has decided is so very necessary, but sometimes a distinction must be made between the "most necessary" and the "all necessary," and no one in any business or in any office will make a "quite necessary" expenditure during these few months if it is not one of the "all necessary." At any rate, among the "very necessities" is the mission.

E. E.

To the ecclesiastical chronicle.

From our Synod.

Our Celebration Week. As this issue of The Lutheran is being finalized and going to press, our St. Louis Seminary is holding its annual week of celebration, bringing the academic year to a close. This end of the academic year comes later for us this year than for the other institutions of our Synod, because we were able to begin the new academic year later last fall. On June 10 we finished with the lectures, and on the same day the final examinations began, which last until June 16. On the evening of June 15, the annual alumni meeting will take place in one of the beautiful dining rooms of our seminary. Naturally, not many alumni from the wide circle of our synod can come to this meeting; however, in addition to the alumni in and near St. Louis, a number of those who come from further away always attend. In general, the number of those who visit our institution during this festive week increases from year to year, especially the parents of our candidates. The alumni encourage each other at these social gatherings to do something special for their institution and to provide for the better and richer equipment of our beautiful library with the necessary books by regular contributions. For this very reason we invite all alumni to join the association. On the evening of June 16, the solemn final service for the candidate class will take place, this year in the local Grace Church (P. W. D. Peters). The invited preachers are

P. Markus Wagner of Forest Park, Ill, for the German sermon and Fr. Karl Kretzschmar of Fort Smith, Ark. for the English sermon. After the two sermons, D. F. Pieper, the president of our institution, then dismissed the candidates according to an ecclesiastical form specially compiled for the purpose. On June 17, in the morning at 9:30 a.m., the academic closing ceremony is held in the auditorium of our institution. In procession the members of the faculty, the supervisory board, the caudate class and the graduate school will move into the assembly room and take their designated places there. No doubt many a guest will also attend the ceremony, which will be conducted in three languages, English, German, and Latin. Old chorales of our church, such as "Bis hieher hat mich Gott gebracht" and "Ein' feste Burg ist unser Gott" are sung, D. Pieper holds the farewell speech, and then Dean J. H. C. Fritz hands out the diplomas to the 111 members of the candidate class, Prof. Gräbner presents the 23 candidates who have earned the Bachelor of Divinity degree with their special diplomas, and the writer of these lines presents the 5 candidates who have earned the Master of Sacred Theology degree after four years of study with their special diplomas as well.



The candidates of the Graduate School of our Seminary at St. Louis.

Diplomas. These are the candidates F. Breuer, D. Coyner, A. Faulstich, A. Fürbringer and H. J. Meyer. Afterwards D. Pieper hands over, in Latin, the doctoral diplomas to the three deserving men to whom our faculty has conferred the honorary degree and title of Doctor of Theology. With a doxology the celebration finds its conclusion, with it also the whole academic year, and in the evening at 6 o'clock the institution is already closed, in order to be prepared in the following days for the accommodation of the Synod of the Western District, which is to begin on June 22nd.

May God keep his gracious and protecting hand over the teachers and students of our institutions also in the summer, and may he especially bless our young pastors and teachers, who will now take up their office in the coming weeks and months, with the rich gifts of his Holy Spirit, bless them abundantly in their service in the church, and set them to right blessing!

L. F.

Our honorary doctors. At the end of the year, the faculty of our theological seminary in St. Louis conferred the dignity of Doctor of Theology on three men of merit to the church and presented them with an honorary diploma. These are the following well-known members of our Synod: Director of Institutions Adolf W. Meyer of Winfield, Director of Missions Frederick Brand of St. Louis, and Seminary Director Wilhelm C. Kohn of River Forest.



D. A. W. Meyer.

Warden Meyer was born in New Zealand, was sent to America after his confirmation by his father, who held a pastorate there, studied at our institutions in Fort Wayne and St. Louis, and passed his candidate examination in 1885. He first served the English mission in southwestern Missouri, then for a number of years was pastor of the then English Missouri Synod at Winfield, Kans. and at Pittsburgh, Pa. and now for many years has been director and professor of un-

which the Holy Spirit uses to carry out his mission on earth, to bring light and life, strength and comfort to the hearts of sinners.

Well, I didn't mean to praise KFUE. It is famous enough among its friends and lovers. Let's not forget - I'm speaking from experience - that KFUE also has its bitter enemies who curse it every time the button of their listening device happens to hit the station. Just as there are those who despise the gospel of Christ and curse the church, so there are many who dislike our station. But what a testimony is this about them according to Matth. 24, 14! God bless and protect KFUE!

One more word. What a blessing KFUE is for us country pastors too! We rarely hear a sermon, and now we get to listen as often as we want and have time. After two services, communion in the morning and a celebration service in a neighbouring church in the afternoon, I sat down with another brother pastor and listened.

How sweet it sounds, how it resounds in
my ears! It can bore through steel and
ore And hard rocks.

How refreshing, how encouraging and faith-strengthening are singing and the recitation of simple scriptural truths! - The "German-language half-hour" is over.

What's next? For the shut-ins, the housebound, it's... I count myself in. Good music carries me away. And such lovely violin playing, delivered with such pathos, is not often heard. Give my regards to a friend of a friend of violin playing. The other speakers, too, especially our dear old veteran, ----- who was so

I greet you with this. In short, with all the talking, playing and singing, my eyes and heart were lifted to the mountains from which help comes to us, as the sister sang so beautifully. KFUE made my heart glad. Do not take it amiss if I reveal this joy of mine to you. It was Pentecost, and we all need it so much that it becomes more and more Pentecost in these times of little faith.
H.

At the top of one of the two two-hundred-foot radio towers, a large cross has been placed, which is illuminated electrically in the evening and can be seen from afar. The students of our seminary donated this cross to commemorate their first year of study in the new seminary. It points to what is to be proclaimed through our radio, namely the word of the cross.

L. F.

The Oklahoma District of our Synod held its meetings from May 11

to 17, in the midst of the congregation of P. Ph. Roessel at Lahoma, Okla. All the pastors but one and all the teachers had presented themselves; also nearly all the congregations had sent representatives. In attendance were 37 pastors, 6 teachers and 29 delegates. In the opening service the president of the synod, D. Pfothhauer, preached, and the local pastor provided the altar service, H. H. Leimer was elected chaplain.

In the morning sessions Fr. W. Mahler lectured in the German language on "Christian congregational life". Fr. J. H. Holtmann led the doctrinal discussions in the afternoon sessions, in the vernacular, on the basis of Col. 3:16: "Let the word of Christ dwell among you richly!" Both papers are to be printed, the German in pamphlet form, the English in sections in the

During the time devoted to business negotiations, Praeses Pfothhauer spoke daily for half an hour about our

sers St. John's College at Winfield, Kans. has also served the English Missouri Synod for some years as President. Owing to advancing age, he recently resigned the directorship, intending to continue to serve the institution in a professorship, but then obtained an appointment as second pastor of the congregation at Long Island City, N. Y., and is in these days removing to his new home.

Missionary Director Brand graduated in 1886, first served congregations in Braddock, Pa. and Pittsburgh, Pa,



D. J. Brand.



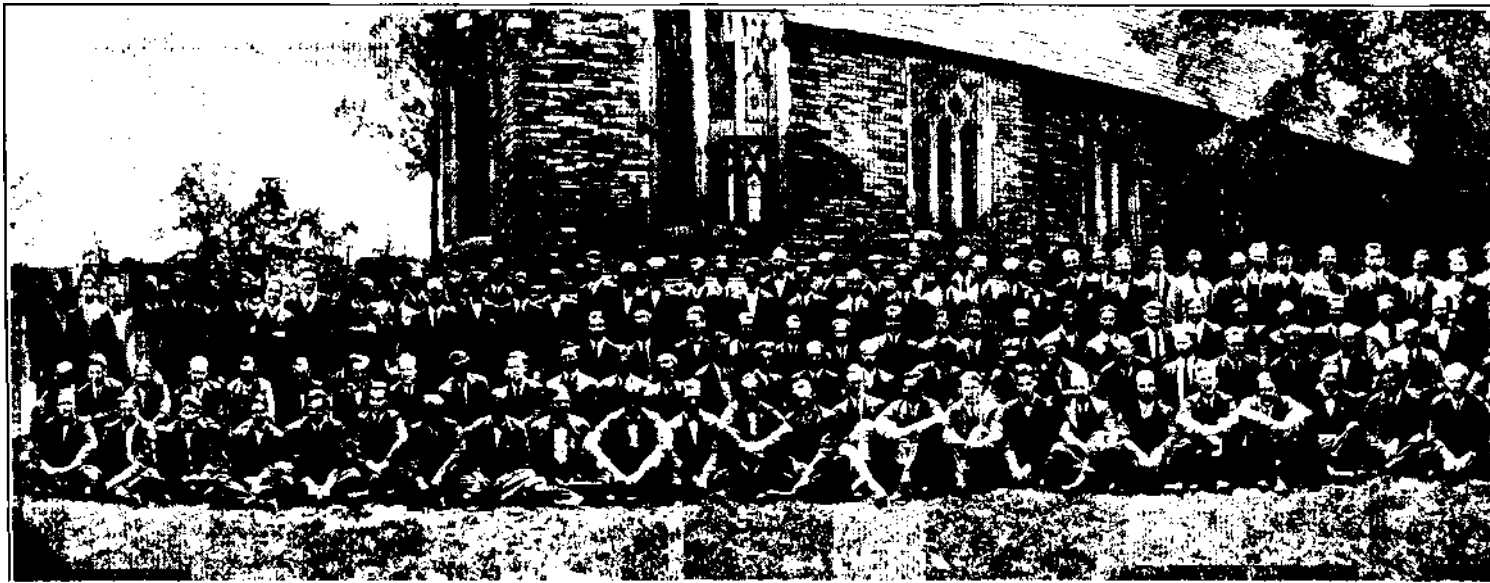
D. W. C. Kohn.

then followed the profession as pastor of Trinity Church in Springfield, Ill, where our seminary there is parochial, was at the same time for a number of years president of our Central Illinois District, has been since 1917 one of the vice-presidents of our synod, and since 1921 director of our heathen mission, in the interest of which he has been twice in China and once in India.

Principal Kohn entered office in 1887 and has served all of his forty years in and near Chicago, first as associate pastor of St. James Parish, then as pastor of St. Andrew Parish, and now since 1913 as principal of our teachers' seminary, which has moved from Addison to its new buildings in River Forest.

May God the Lord, who has so richly blessed the ministry of these our honorary doctors hitherto, continue to bless them and set them to blessing!
L. F.

A radio letter. Sunday afternoon f5. Junei was a quiet, clear day, quite suitable for listening to an hour of KFUE. For someone who still loves the German language, it is a special pleasure that this half hour has been set aside. The ----- speeches given by vonund ----- were truly Pentecostal, moving because they were delivered with such enthusiasm. Involuntarily one had to think of the roar of the heavens on that noble feast of Pentecost. There was a roar in the air from the heights of heaven! Truly, KFUE is also a means,



The students of Concordia-Se
The students stand and sit in front of the two

teaching institutions, our schools, our missions, and constitutional questions. An hour each day was devoted to the mission work of the District, during which the Mission Director, Rev. A. C. Dubberstein, and the individual missionaries reported on the many different stations. Resolved, that the salaries of the missionaries be increased \$10 the month. The salary is now as follows: Besides free housing, the beginner gets P960; as soon as he marries, P 1,020, and when he has served two years, H 1,080 the year. Instead of 3 cents a mile, 5 cents will be suspended in the future if the missionary makes trips in the automobile while on duty. The commission was authorized to erect, with the aid of the church building fund, a building at Stillwater, where the State maintains a high school of instruction-

which is to serve as a parish residence, but also for worship and social purposes.

In the pastoral service Fr. G. Hoyer preached the homily. On Sunday morning Fr. A. H. Schröder preached in German and Fr. H. Leimer gave the confessional. In the evening Fr. K. Frese preached in English. The midday meal and the evening meal were taken communally in the school house. The congregation took great pains to make the synodals as comfortable as they could in every way. One evening the Youth Club gave an entertainment for the members of the Synod.

Next year, God willing, the district will meet at the state capitol, Oklahoma City.

A. Lobitz.

Auland.

Growing expenses. We cannot hide the fact that our church expenses are growing. From year to year, the church and the mission need larger sums of money, and we Christians have to increase our contributions accordingly. This is partly because our church is expanding, but also because the prices of food, building materials, etc. are rising. But we are not alone in experiencing this. Other church fellowships are sometimes even ahead of us in giving to the church and mission. For example, last year the United Norwegian Church for General Welfare

my purposes the sum of H 1, 100,000, and for their colleges P2, 600,000. To this the members of the Luther League, an association of young people similar to our Wallher League, have raised P25,000 for synodical purposes, P14,000 for theological students, and P 1,000 for the radio station of St. Olaf College. The United Church of Norway numbers about 290,000 communicant members, is therefore less than half as strong as our Synod. We make this comparison, not to shame our readers, but to call attention to the fact that nowadays giving must be quite different from what it used to be, if we are to do justice to our task. "Increase always in the work of the Lord." 1 Cor. 15:58.

J. T.M.



The student choir of our semi
Top left the di



St. Louis during the 1926-1927 academic year.

Concerning the German language. The Church makes use of all the good means at her disposal to bring the Gospel to the people, especially also of the many different languages that exist in the world. Up to now our Synod in our country has made use of German, and in this language it has been able to work beneficially. Gradually, especially as a result of the World War, the situation has changed, and English is increasingly taking the place of German. But it should not occur to anyone to throw the German language overboard head over heels. Due to the World War, this language was somewhat discredited in this country, but in recent times it has come back into favor in our country. Universities, colleges and universities

schools are reintroducing it after doing away with it for a while. Recently, Mount Holyoke College in Massachusetts, one of the best-known educational institutions for women in the country, which at present has about a thousand students, announced that on July 9, instruction in the German language would again be given in a summer course. In order that the students, who want to learn the German language thoroughly, do not get out of practice, they are required to communicate with each other only in the German language from early in the morning until late at night. When they have mastered the German language to some extent, they will receive further instruction in German literature, history, geography and science, depending on their proficiency in German.

It will also be interesting to hear how the new facility...

justified. In England - so the advocates of German say - and in other countries, during the war, instruction in the German language was not given out, while in the United States, where this instruction was actually even more necessary than in other countries, the war put a temporary end to the German language in some places. Now one notices the lack of German instruction, and the pronounced need for it has also induced the directors of Holyoke College to take account of this: The need for German instruction has also prompted the directors of Holyoke College to take account of this demand and to introduce this summer school for German instruction.

Recently a brother minister wrote us the following: "We are having a peculiar experience in our congregation. Many of our young people who have been taught and confirmed in English attend the German services regularly. Since our college has reintroduced German, many young people have chosen it among the elective subjects."

So you don't think it's progress if you don't know German!
J. T. M.

Bills against the doings of the developmental doctrine in public schools. Such bills have recently been submitted to legislative authorities in several states. According to these bills it should be forbidden by law to teach in the public schools of higher or lower rank the Darwinian or



St. Louis im Studienjahr 1926-1927.
Herr W. B. Heyne.

to spread any other doctrine of development. In the State of Tennessee the bill was made law; in Minnesota, Missouri, and other States it was rejected, in some cases by a large majority of votes, in Minnesota by 55 votes to 7. This, however, must not give any one the idea that in these States the majority of the people are now in favor of the evolutionists. Not all nonsense can be regulated by legislation, and thousands of people who are completely against the doctrine of evolution are convinced that the evil cannot be dealt with by legislation. That is why they are voting against making the bill law.

As far as the matter is concerned, God has written in the heart of man that there is an almighty creator and sustainer of all things, Rom. 2, 14. 15. No man can completely suppress this law, not even the greatest denier of God, because the voice of conscience is not silent. God-deniers - and this includes most evolutionists - lie not only to others, but most of all to themselves. In view of the unbelief of our day, we have all the more duty to bear witness to the truth. J. T. M.

Children growing up as pagans. According to recent statistics, there are twenty-seven million children in the United States who are growing up as pagans without any religious instruction. Of these, eight million are children under the age of ten. In the city of New York alone, 70,000 school-age children are said to receive no religious instruction at all.

These figures are explained by the fact that there are many millions of adults in this country who do not belong to any church community. In addition, there are lurkers who are only outwardly church members, who seldom attend church services, and who do not see to it that their children are religiously educated. Most of these millions of churchless adults and children are in the big cities. Many of them belong to the poorer classes about whom few care. Our large cities are our greatest mission fields today, and the Gospel can only be preached to the poor by establishing quite a number of missions that cover city and country like a net. But to this work belongs a merciful saviourly love, flowing from faith in the God-man Saviour, who out of hot love sacrificed Himself for sinful men. J.T. M.

"I know which one I believe in." One of the best known advocates and statesmen of our country is the aged Chauncey M. Depew. When he was recently congratulated on his birthday by his friends, he was asked, among other things, "Mr. Depew, are you a zealous, believing Christian?" His answer was, "I am, and today I am more than ever. As often as I hear an unbeliever say that everything is just matter and the Christian religion is just rubbish, I am glad to be able to say: 'I know in whom I believe, and I am sure that he is able to keep me my salvation until that day,'" 2 Tim. 1:12. With these words he dismissed his friends who had come to honor him. - A glorious testimony indeed! J. T. M.

Couples marry themselves. Since Mexican law prohibits marriage ceremonies by priests who are not officially recognized in the city of Mexico, the Archbishop of Michoacan has issued a pastoral letter permitting the couple themselves to perform the church wedding at home. An altar is prepared in the home of the fiancées in question, and an image of a saint is placed on it, which is never and nowhere to be absent from religious ceremonies in the Roman Church; before this image of a saint, the couple kneels, makes the sign of the cross, and prays the Father's Prayer.

Our Lady, the Hail Mary and the Faith. Then the bridegroom, standing before the altar, says: "I declare before God and the witnesses that I desire to make this present virgin my wife, as prescribed by the holy Catholic Church." The bride then makes the same declaration, and both kneel down and swear to be faithful to each other forever. If the bridegroom then indicates the consummated marriage in the parish church, the ecclesiastical marriage shall be deemed consummated.

Of course, the decree is only valid as long as the present conditions in Mexico exist. The blame for the present ecclesiastical situation, however, is by no means borne by the State alone, but above all by the Roman Church itself, which has hitherto tied the hand of the Government by its avarice and by political machinations. J. T. M.

Abroad.

Great floods of water and human helplessness. The German "Allgemeine Ev.-Luth. Kirchenzeitung" writes aptly about this: "Flood catastrophes have broken out in various places on the globe with all their devastating consequences for the affected populations. Naturally, the distress of our own country is closest to us: large areas of the German river mouths, especially on the Oder and the Elbe and their tributaries, are flooded. In the province of Saxony alone, 300,000 acres of land and meadows are flooded. As was the case last year, hopes for a satisfactory harvest in the affected areas have been dashed, and livestock is seriously endangered because of the lack of fodder. - Even more catastrophic is the flood disaster in the area of the Mississippi, the most powerful river on earth. According to newspaper reports, it is the greatest catastrophe of its kind that has ever affected the United States. The existence of entire towns is endangered, and vast tracts of country have been completely evacuated of their inhabitants. Our readers know further details from the daily press.

"The great majority of men see in such events no more than the blind play of unleashed natural forces, in the temporal coincidence of such events nothing but mere chance. He who looks deeper, who is accustomed to form his judgment on the Scriptures, the words of the Lord of heaven and earth, knows that nothing on earth happens by chance. Is it not so that God from time to time proclaims with mighty language that he is the Lord of all that happens on earth to a race of men who, in deluded pride over their own progress, believe that they no longer have to reckon with God? One proudly boasts of the 'century of technology' and its 'progress'; but is technology able to protect man when God allows the forces of nature to take their course? Like the great earthquake in Japan, the catastrophic floods in the most technologically advanced country on earth now reveal the utter helplessness of mankind."

L.F.

Golden Confirmation. A German Christian magazine reports: "The beautiful custom of the 'golden confirmation' is gaining ground. In the still partly rural suburb of Osternburg in Oldenburg, the fiftieth anniversary of the confirmation of 1877 was celebrated on March 25. Of 116 confirmed at that time, 42 had turned out, while 44 had died, 11 had emigrated to America, and several were lost or living far away. With a large attendance on the part of the congregation, and in the presence of the senior church council as well as the congregational church council, a festive service was held, to which the old confirmands went in unison, and in which one of their number, a son of the pastor of 1877, gave the Pre-

on Hebr. 13, 7. 8. A friendly after-celebration, presented by the Parish Church Council, kept the 42 together for several more hours. "It was an unforgettable day."

A beautiful custom indeed! But even more, what a serious reminder of the vow of confirmation! In the present age of unbelief, it is indeed not only beautiful, but wholesome, and downright necessary, that Christians should remind one another of the vow they made at their confirmation.

J. T. M.

Bible Distribution in Japan. Recently the American Bible Society in Japan celebrated its fiftieth anniversary. One of the members of the Bible Translation and Revision Committee, Preacher Mathupama, was present as the only survivor of the original committee. A paper published by the Society notes: "The fact that about 900,000 volumes of the Scriptures have been distributed by our agency in the northern half of Japan during these fifty years indicates an open door and a friendly attitude on the part of the people. But this is not all. Thousands of Bibles have been distributed to inmates of prisons with the kind assistance and often at the request of Japanese officials themselves. The testimonies in favor of the Bible, both from non-Christian and from Christian officials in high places, are further examples of the happy turnaround of conditions since the beginning of mission and Bible work in Japan."

There is, as we have often said in these columns, no more blessed mission than the work of Bible propagation; for the Bible is not merely a record of divine things, but God's inspired Word, and therefore a power of God working in the hearts of men. God bless the work of Bible propagation everywhere in the world! J. T. M.

The gifts of Christians are not lost.

In the history of the Church it has often happened that gifts and sacrifices of Christians have had all kinds of strange destinies, but in the end they have reached their goal and have really been used for the purpose for which they were intended. A strange example of this has recently occurred in our circles. After almost thirty-seven years, a gift for the mission finally reached its right destination.

On June 11, 1890, a faithful pastor of our synod, long since before the throne of God, sent a letter to an officer of our synod enclosing five dollars for the mission in Brazil. At that time we had no mission at all in South America, but it was ten years before we began church work there. How it came about that a gift for Brazil was sent in even then we cannot now ascertain; the report of our Synod of 1890 only states that an application for mission to Brazil was on hand and referred by Synod to the General Missionary Commission for further consideration. But this letter with its insertion came before Synod; perhaps it was the motion just mentioned, for it was referred to a committee for report. This was shown by a note written in another hand on the envelope. But in some way, which cannot now be ascertained, the envelope in which the 5 dollars were placed was then given to another officer of the Synod, got among other papers, and, probably because it could not then be ascertained to whom the gift was to be sent, was forgotten. Also the

The man who brought the matter before the synod and the one who then received the envelope have both long since died. The accompanying letter from the giver no longer exists. The envelope containing the 5 dollars passed into other hands after the death of the third person. Also there it was not recognized in its meaning, remained stuck under other papers, and also this fourth person has already gone to the rest of the blessed. The envelope with the 5 dollars wandered on, came again into other hands, again into the hands of an official, who in this early year looked through all the old things and found this old envelope, which is already quite yellowed, but which still contained the 5 dollars. And so, finally, a few weeks ago, it came intact with the money into the hands of the treasurer of our Synod, and is now being used for the purpose for which it was originally intended; and indeed it now comes even more welcome and needed for its original purpose, into the very depressed treasury of our South American mission.

For thirty-seven years, the five dollars wandered around and remained hidden under papers, but they did not end up in the wastepaper basket or in the oven, as happens to many old papers, but the gift of the Christian, who already had a heart for South America before we could take care of our fellow believers there, finally found the right destination. God also watches over the gifts of Christians. He not only watches how people put their money into God's box, even if it is only the two mites of the poor widow, Mark. 12, 42, but he also sees to it that the gift is finally used for the purpose for which it was intended.

L. F.

Rights and duties of the spiritual priesthood.

In Germany it was sometimes the case that some of the preachers were, one might say, a little too richly entertained in outward things; then they became haughty, distinguished gentlemen who lived finely, despised doctrine, and badly directed their ministry. Here in America there is no need of that, but here there is sometimes some danger that the churches do too little in the matter. They say, "We are now in free America, we know our rights; the church is master, not the pastor." That is right; rejoice that you have learned it, for if you have learned it right.

But now also learn your lesson fully and not half. From the fact that you are a spiritual priest, it does not only follow that you have the right and the power to appoint preachers and teachers and to see whether they administer their office properly; it also follows that you alone are now responsible here for ensuring that the preachers are kept honestly and properly. This is not in your Christian liberty; it is not a superfluous good work, which you may do, or leave undone; no, it follows necessarily, first of all, from the fact that you are a spiritual priest, and as such have to maintain the public preaching office; it follows also from the fact that Scripture expressly says, "A labourer is worth his hire," Luk 10:7; "They that minister to the altar enjoy the altar," 1 Cor. 9:13; yea, even the terrible passage, "Be not deceived; God is not mocked. For whatsoever a man soweth, that shall he also reap," Gal. 6:7, is, according to the context, said to the very people who let preachers and teachers waste away. People sometimes think that they must keep their preacher short, lest he become overconfident; that it is spiritually good for him if he has crosses and tribulations, then

he godly minded, and abide in humility. And that is true, it is good for us to go through tribulation at times, perhaps otherwise many of us pastors would not get to heaven.

But now note well: no one has the right to lay out a cross for anyone but God. Let us have Krenz, God can give it to us in heaps without you being stingy. The cross already comes by itself through the bad boys who are in the churches. Christians should not be active for this, they should rather do everything they can to make life bearable for their preachers. Then it is right for a congregation when, on the one hand, the pastor forgets himself, does not fearfully argue about his rights and seeks to preserve them, but sees to it that the congregation retains its rights, and when, on the other hand, the congregation thinks the same way and insists that the office has its full honor and that the man who preaches the gospel to them is not the general cross-bearer and scourge on whom everyone chafes and rubs.

v. Stöckhardt (in a synodal presentation).

Comfort at the death of our loved ones.

When the weather moves out, a bleacher woman picks up her linen and carries it away. When misfortune comes, God often carries his chosen ones away and puts them to rest beforehand by a blessed death, so that they may not see or experience the misfortune to come. No bleacher loves her linen more than God loves his servants, even though she has devoted all her care to it.

Obituaries.

† President F. Brunn. †

P. Frederick H. Brunn, on all sides respected and beloved President of the Northern Illinois District, has fallen asleep in the Lord. On the day after the feast of the Ascension of Christ he was also allowed to hold blessed Ascension and to follow his exalted Saviour into the eternal dwellings of peace.

He was born on December 23, 1855, at Steeden, Nassau, Germany, the son of the well-known pastor Fr. Brunn there. In his parental home there prevailed a childlike devout, earnest Christianity and a lively interest in the affairs of the kingdom of God. After studying with his father at Wiesbaden and at Steeden, he came to America in his eighteenth year. In September, 1873, he entered the theological seminary at St. Louis, and graduated under D. Walther in June, 1876, and first served a few months as assistant pastor to Father A. Reinke in Chicago. In November of the same year he was installed as pastor of the church at Jefferson, Ill. In 1881 he answered a call from the congregation at Strasburg, Ill. to which he served as pastor for fourteen years. Since August, 1895, he has presided over the congregations at Oak Glen and Lansing, Ill. In 1921, H. H. A. Harthuu was appointed to assist him as assistant pastor. Last summer he was privileged to celebrate his golden jubilee of ministry in good health. To the Northern Illinois District he served first as visitor, then as vice-president, and during the past fourteen years as president. For a time he was also chairman of the presiding college. In all these offices he has served the Lord and His Church faithfully with great prudence and skill, and yet with true Christian humility. His much

ternal and sound judgment has been a great blessing in many difficult cases.

On September 30, 1877, he entered into holy matrimony with Luise Kratz. This happy marriage was blessed with eight children, one of whom, however, died in tender childhood.

The deceased was never seriously ill in his entire life. With admirable endurance and freshness he was always able to carry out the many tasks in his congregations and in our large synodal district. The first sign that the Lord would probably soon bring his faithful servant home became noticeable on Easter Monday. A friend and brother minister stood in for him in the pulpit. During the service he was overfilled with great weakness and quiet faintness, but soon recovered and the very next day was able to attend the meetings of the Southern Pastoral Conference of the Northern Illinois District. In the weeks following Easter he had especially much and difficult work to do in his synodical office. On the evening of May 17 he collapsed bodily altogether, and for several days he was apparently on the verge of the grave. Under medical treatment, however, he recovered this time as well.



again sufficient to finish his preparatory work for the coming District Synod and to attend to his official correspondence. Even on the day of his death he wrote several letters. To all appearances he was on the mend when death took him suddenly and unexpectedly. As he prepared to go to bed on May 27, he sank to the ground at ten o'clock in the evening, dead from a heart attack. Thus, without even tasting the bitterness of death, he passed from full labor into the blessed rest of the children of God. He brought his age to 71 years, 5 months and 4 days. He leaves his sorrowing widow, seven married children, twenty-seven grandchildren, three great-grandchildren and three brothers and sisters in Germany. Two of his sons are in the preaching ministry: Frederick in Bay City, Mich. and Artur in Brooklyn, N. Y. A third son, Ernst, is a teacher in Chicago.

On the 31st of May his mortal remains were laid to Christian rest in the churchyard at Oak Glen. A large funeral congregation, including many pastors and teachers, had assembled to pay their last respects to the deceased. Funeral services were held in both churches, in the morning at Lansing and in the afternoon at Oak Glen. In both churches the casket was laid before the altar under guard of honor, so that all present might have a last view of the departed. At the funeral service Father H. H. A. Harthun officiated at the home, and D. F. Pfothenhauer at the church,

Vice President H. Kowert and Pastors F. C. Streufert and P. Clausen, at the graveside of the undersigned. In addition, brief addresses were made by Vice President P. Luecke on behalf of the Northern Illinois District, Principal W. C. Kohn on behalf of the faculty and student body, and P. E. Werfelmann on behalf of the Board of Supervisors of the Niver Forest Teachers' Retreat.

W m. H. L. Schütz.

P. Emil Gottlieb Holls passed away blessedly on 23 March. On Sunday, March 6, after completing his day's work, he lay down on a sickbed from which his tired body was not to rise again. The facial rose had set in and spread its poison rapidly through his whole body.

He was born at Millstadt, Ill, April 10, 1867. His parents were IV Friedrich Wilhelm Holls and his wife Esther, nee Tirmenstein. He graduated from the parochial school of his birthplace, entered college at Fort Wayne, then entered the seminary at St. Louis, where he took his theological examination in June, 1890, after having had to sit out one year each at Fort Wayne and St. Louis on account of sickness. He did not immediately accept a call to the pastorate; he intended to attend a university, but was deterred from doing so by the many temporary ministries he was asked to perform.

In the spring of 1891 he accepted a call of the congregation at Colden, N. D., and was ordained here April 26. This congregation, together with a branch, he served for three years, and was then called by the Missionary Commission of the Eastern District to Syracuse, N. Y. After a year's work there he was called to St. Paul's parish at Buffalo, N.D., which, under his fifteen years of ministry, grew from humble beginnings into a larger, internally and externally well-ordered congregation. In September, 1910, he answered a call to Corona, L. J. Here he labored faithfully and diligently for sixteen and a half years to his blessed end. Outside of his congregation he also served the church with his beautiful gifts wherever his services were desired; as a member of the Commission on Mission in Europe he had much work to attend to in the service of the Synod during the last few years.

On January 10, 1912 he married Klara M. Hilgärtner, with whom he lived happily for fifteen years. God gave him only one son, whom he planned to confirm on Palm Sunday of this year, on his sixtieth birthday. Besides the widow and this son he leaves four brothers and two sisters as next of kin.

At the funeral service his former classmate IV W. Köpchen delivered the German and Visitor A. Halfmann the English funeral oration, while Pastors F. Tilly and W. C. Schmidt conducted a second funeral service due to overcrowding in the schoolroom. The body was then taken to Baltimore, Md. and there laid to rest in St. Paul's churchyard in the vruia Hill ?urk. IV E. F. Engelbert of Baltimore officiated, and the other Baltimore officiants sang a Christian funeral hymn. Christoph Merkel.

On the 1 of June, to his Lord's joy, entered Fr. mn. Jakob Friedrich Müller, a veteran of the Michigan District of our Synod. Quickly, without a struggle, God transferred him from the contending to the triumphant Church. A heart-beat brought him to the close of the earthly pilgrimage. He saw the light of day May 1, 1844, at Lima, Washtenaw Co, Mich. Even as a boy he cherished a desire to become a preacher of the gospel. Shortly after his confirmation.

he moved into our institutions at Fort Wayne and St. Louis, and then first served the congregation at Terre Haute, Ind. as a substitute for the sick IV Rinker. In 1863 he was called by the congregation to Lake Ridge, Mich. On the 1st Sunday after Trinity he was ordained and inducted there by Blessed Father J. Trautmann. In 1866 the congregation at Amelith, Bay Co, Mich, called him as their pastor. This congregation he presided over for thirty-one years, and God blessed his ministry in the richest measure. In 1897 he responded to a call from the congregation at Deerfield, Mich. and in 1903 to that of Shelby, Mich. On account of increasing age he retired after fifty-one years of pastorate and settled in Bay City, Mich. His daughter, the widow of the late IV D. Ehmann, faithfully took care of him and his suffering wife.

The deceased had entered into holy matrimony on October 31, 1864, with Marie, née Müller, who died in 192. 6. Thirteen children sprang from this marriage, nine sons and four daughters. The eldest son, Fr. Friedrich Müller, and two daughters preceded his father in death. Two sons, Karl and Emil Müller, are preachers in our synod. In addition to the ten children, thirty-five grandchildren and eleven great-grandchildren survive the deceased.

The funeral service was held June 5 at the Immanuel Church at Bay City. The spacious house of worship was filled to the doors. A large number of his former parishioners at Amelith had turned out to see the former pastor and to give him his last escort to his resting place. Six ministers served as bearers. The undersigned preached the funeral sermon on Matt. 25:21, Paul Budach.

New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo, at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Funeral Hymns. Concordia Publishing House, St. Louis, Mo. **30** pp. 0X9. Price: 30 Cts.

More and more funerals are being held in such a way that the funeral service does not take place in a church, where hymnals are available, but in the hall of a mortician. In order to enable our people to sing in such places, our publishing house has published this well and tastefully designed booklet. It contains 29 songs with sheet music and among them such core songs of our church as: "Jesus, my confidence", "Valet will I give you", "Was Gott tut, das ist wohlgetan", "Jerusalem, du hochgebaute Stadt", "Wer weiß, wie nahe mir mein Ende", "Christus, der ist mein Leben", "Der Bräut'gam wird bald rufen". Also presented are some of the best English songs, among which I count, "Rock of Ages," "Jesus, Lover of My Soul," "Jerusalem the Golden," "Abide with Me," "I Would Not Live Alway," "Asleep in Jesus." **L. F.**

About our task in India. Thoughts on the Restart of German Missionary Work in the Tamulenland by D. C. Ihmels, Director of Missions. Published by the Evangelical Lutheran Mission, Leipzig. 54 pages 5^X8. Price: L1. WO.

The Tamulenland, its inhabitants and the mission. By A. Gehring, retired senior missionary. Published by the Evangelical Lutheran Mission, Leipzig. 110 pages 5s4X8. Price: L1. 1. 20.

Johannes Kabis. A father of the pariah. By Alwin Gehring, retired mission senior. Published by the Evangelical Lutheran Mission, Leipzig. 78 pages 5Z4X8. Price: L1. 80.

The author of the former book, D. C. Ihmels, is the present Director of the Leipzig Mission. Soon after taking office he visited the Indian mission field and became acquainted with it from his own experience and spent months in India for this purpose. He then published the articles in this book in the "Allgemeine Ev.-Luth. Kirchenzeitung," where we read them with interest. Now he has revised and expanded them, and they can give one who is especially interested in the Indian mission an insight into the mission problems there. The individual articles deal with the following subjects: The

Things of interest for the holiday season.



Ekkehard.

By Joseph Viktor von Scheffel.

This narrative presents a reliable picture of the old Swabian land in the tenth century. A gripping and faithful portrayal of the picturesque age, in which poetry and history are so splendidly interwoven, everywhere Scheffel's "Ekkehard" is considered one of the best historical German tales.

Price: \$1-25.



The Pilgrimage to Mount Zion. By

John Bunyan.

Next to the Bible, this story is said to have found more readers than any other book. With tremendous, shattering earnestness, this story of John Bunyan's tells how to enter the heavenly Jerusalem as a Christian through this world. The language is highly rich in imagery and parable. Originally published in English in 1678 under the title *Bunyan's Pilgrim's Progress*, this book has been translated into all the modern languages of today's world.

Price: tzl.00.



Starry-eyed.

From Wm. Schmidt.

A narrative that takes place in the most eventful period of our country's history, at the time of the War of Independence. The strong belief in God's omnipotence and unconquerable love for the fatherland on the part of the colonists are cleverly combined here. It is, therefore, a narrative that will quite warm the heart of every true patriot.

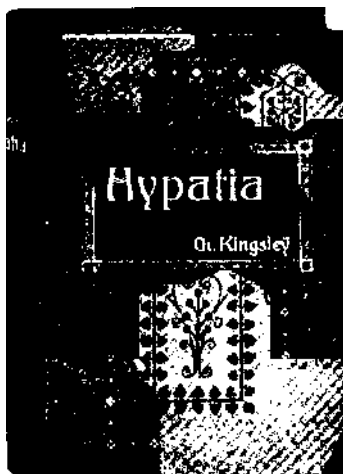
Price: tzl.00.



Hans Hartwig.

By Karin von Amager.

The young, sympathetic hero of the story is driven out to sea by his love of the maritime profession. Despite temptations and adversities, he keeps his pious childlike faith; he grows up to be a strong and capable sailor, but basically always remains the dear, enthusiastic boy who went out to sea for the first time years ago. A book to be put into the hands of every young man. Price: tzl. 25.

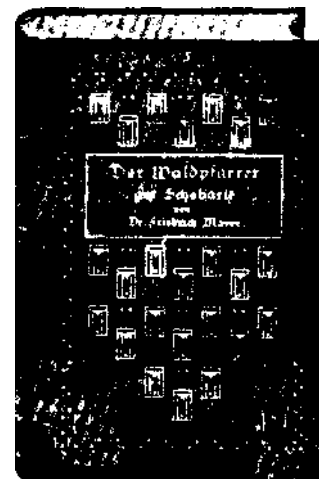


Hypatia.

By Ch. Kingsley.

In this narrative, which is offered here in a new, unabridged and elegant translation, the reader is presented with the tremendous intellectual struggle between Christianity, Judaism and paganism around the year 415, as it took place in the metropolis of the intelligentsia at that time, in the most magnificent and always captivating description.

Price: tzl. 25.



The forest priest at the Schoharie.

By Dr. Friedr. Mayer.

Unrolls a life rich in hardships and toil, but full of blessed love for his countrymen and full of trust in the heavenly Father. The book is also an important document for the participation of the German settlers in the bloody struggles of the Americans for their independence.

Price: tzl.00.

SAINT LOUIS, MISSOURI

**CONCORDIA PUBLISHING
HOUSE**

municating limbs have occurred, and no doubt no more than 10,000 adults have died. We are missing in the statistics about 12, 115 communicating members. Among them are a number who have fallen away, as there are always some; the others have been dropped for other reasons. Each new increase in the budget brings with it new efforts to revise the lists again. We do not object to the congregations being given a sum of money by which they can judge their collections, but it is evident that this way has a detrimental effect on the statistics of the communicant members.

In some circles, therefore, one comes to the conclusion that in the statistics, in addition to the number of communicating members, a second row is added: the number of contributors. The Statistical Society of Lutheran Synods of our country has already decided to recommend to all synods represented by it the addition of this column. At its last synodical meeting, the Ohio Synod also adopted this resolution. Such thoughts have also been raised in our synod.

According to the regulations of the Synod, the statistician can put any question on the form and could therefore also introduce this innovation, but our feeling is against it. It may help the statistics a little, but we fear that the church is not served by such a change. Statistics is only the servant of the church. The good of the church is higher than the good of statistics. In the first place, there is no real financial advantage to the Church. We still have to raise the same sums of money, which, when distributed among a smaller number of members, are all the more expensive for the individual. Now, if a church with 100 communicating members imposes P500 and among those 100 members 20 contribute nothing, then the goal for the 80 contributors would only be higher: the 80 members would raise the P500. That would be the same as before. On the other hand, it would be feared that ways and means would immediately be found again to make the number of contributors as small as possible. The widow's mite would hardly be counted as a contribution, since it is so small in the eyes of men.

However, the institution would have one advantage: while the statisticians are only concerned with helping up the statistics, other advocates of this institution are concerned with something quite different, namely with remedying a deficiency in the budget. They think that the sum to be raised would be better or more fairly distributed. It may have happened, especially in the early years of such an institution, that the sum was simply distributed according to the number of communicating members, without regard to the circumstances. That would certainly be a shortcoming. There is, say, a church with 100 communicant members, but quite a number are still missionary material, and have contributed nothing or little all the year to the church and the kingdom of God in general. In the next county is another church with also 100 members, all contributing well. It would be more equitable to distribute the budget according to the number of contributing members than according to the number of communicants.

But if one were to go down this road, would one stop there? Has not the goal given to the churches other infirmities? Can the wealth and prosperity of the church be rightly considered? Can the harvest be taken into account? Some drive home their wagons full of grain, others are "hailed out." There remains, after all, a merely human aim, which does not in every case satisfy the

is adapted to the needs and circumstances of the individual community.

Add to this the fact that over the years people have gained more and more experience in this matter and have tried to make the distribution as fair as possible. There are other ways of eliminating the infirmities of the goal. In a visitation circle, for example, one does it this way: The visitation circle gathers. The representatives of the congregations are present. The sum that is expected from the visitation circle is stated, and the representatives of the congregation then indicate what percentage of this sum they intend to contribute, some three percent, others five percent, and so on, until the 100 percent is reached. Here one avoids the not very appropriate expression "budget"; one does not name a sum to the community, but the representatives of the community themselves indicate how much they intend to raise. This is the right state of affairs, that each congregation, of its own accord, should set itself a goal and thus a real budget, high enough so that the whole sum necessary for the kingdom of God in our circles is collected.

For these reasons, because a list of contributors does not, after all, remove all the infirmities of the goal, and the infirmities of the system can be removed in other ways much more beautiful and worthy, it seems to us best that we should not further burden the church with useless, unnecessary ballast. We may be content with the conception of the budget as a goal. If we remain aware that the goal given to the congregations is not always entirely suited to their circumstances, we will then handle it properly, not overuse it, refrain from uncharitable judgment of congregations that have not reached their goal, and not publicly rebuke them. One will leave open the possibility that congregations that have gone beyond the goal may not have needed to make as much effort as a congregation that has not. The circumstances are very different. If the budget is correctly understood as a goal, then pastor and visitor in congregations will not work so much with the budget, but, after it is announced, leave it aside and let the gospel now run free. Then, however, there will be no need for statistics. One can then confidently include under "communicating members" all who hold to the church, regardless of whether they are contributing or not yet contributing members. Only under the abuse of the budget do the statistics of communicating members suffer.

E. E.

From the mission and for the mission.

Brief History of our Negro Mission, 1.

In July of this year it will be exactly fifty years since our work of rescue among the Negroes of this country was begun. For it was at the meeting of the Synodical Conference, held in the Emanuel Church at Fort Wayne, Ind. from the 18th to the 24th of July, that it was unanimously and enthusiastically resolved "to commence and carry on a heathen mission, and that for now among the heathen, or yet religiously neglected and abandoned Negroes of this country."

A Mission Board was immediately appointed, consisting of three members, all residing in St. Louis, Rev. J. F. Bünger, Rev. C. F. W. Sapper, and Mr. J. Umbach.

The first missionary.

The mission authority immediately took steps to find a suitable missionary. The choice was made by Father Johann Friedrich Döscher, then a traveling preacher in South Dakota. Döscher accepted the call and was ordained on October 16, 1877 at Ge-

With regard to the congregation in Little Rock, it should be mentioned that two old members - Ellen Bransford and Lea Jones - left all their property to the Lutheran Church in their wills. Both were former slaves. The estate had a total value of about \$14,000.

The beginning in New Orleans.

Missionary Doescher arrived in New Orleans on his exploration trip March 8, 1878, where on April 7 he started a Sunday school in the old, gloomy and dilapidated "Sailors' Home," which by the middle of May already numbered 156 pupils. This was the beginning of our first and oldest Negro congregation in New Orleans, the Mount Zion congregation. Today we have five colored congregations in New Orleans and as many schools.

Döscher, who finished his exploration trip at the beginning of July, moved with his family to New Orleans in December. York, he also began work in the northern part of the city under the



P. J. F. Bünger, the first chairman of the Commission for Negro Mission.



P. C. F. W. Sapper, the first secretary of the Commission for Negro Mission.

The commission solemnly deputized to the Synod of the Western District of the Missouri Synod at Altenburg, Perry Co, Mo. (The commission therefore recommends our congregations to solemnly celebrate the fiftieth anniversary of the negro mission this Sunday).

Döscher's task was to travel through the south of our country and select suitable cities or towns where missionary work among the Negroes could be begun. This exploratory trip, which took nearly nine months, brought him to seven states: Tennessee, Arkansas, Mississippi, Louisiana, Alabama, Florida, and Georgia.



Teachers E. R. Bix and D. Meibohm, long-time teachers in the Negro Mission.

Creoles. That was the beginning of St. Paul's parish. This is our largest Negro community.

But already in March 1879 Döscher was called by the preacherless white St. Johannismgemeinde. He accepted the appointment, but only under the condition that he would be allowed to continue preaching to the Negroes. So more than a year passed. In the meantime the missionary authority was trying to get its own missionary again.

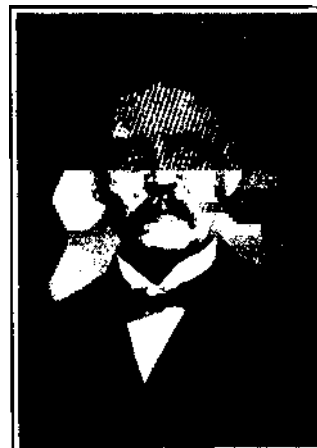
Missionary Nils Jules Bakke.

In November 1880, Döscher's successor in the Negro mission arrived in New Orleans. This was the Norwegian preaching candidate N.J. Bakke, who had graduated from the seminary in St. Louis on June 28. He is up to his

blessed end on May 8, 1921, remained in the service of the Negro Mission, more than forty years.

In New Orleans, Father Bakke had a faithful, faithful assistant in Teacher Eugen R. Bix. The latter was called to teach at Mount Zion School in December, 1881, and labored in great blessing in that school until the Lord stretched him out and took him to Himself in heaven on July 10, 1918. To hundreds, even thousands of poor Negro children, Teacher Vix showed the way to eternal life.

Another second teacher is



P. N. J. Bakke, long-time missionary in the Negro Mission.

The first mission station.

On November 7, 1877, Father Loescher came from Memphis to Little Rock, Ark York he started our first colored Sunday school on December 2 with three boys and two girls. When he had to go on, January 7, 1878, Father C. F. Obermeyer and his teacher, C. Markworth, of the White Church in Little Rock, took over the work. Then the Mission Commission called Frederick Berg, a young preaching candidate from the Seminary in St. Louis. He arrived in Little Rock on May 3.



P. C. F. Odermeyer, for many years chairman of the Commission for Negro Mission.

Rock, and remained until October, 1881, when, after pastoring two white churches, he was again called to the service of the negro mission in 1911, at the institution at Greensboro, N. C., where, at the age of seventy-one years, he is now still active. If God will let him live another year, he may celebrate his golden jubilee of ministry. Father Berg organized our first Lutheran Negro congregation on July 3, 1878. This continues to this day. On August 18, 1878, the first Negro church was dedicated to the service of the Triune God. About a month later, September 16, the young missionary opened our first mission school. Today the number of mission schools is 51, in which 13 pastors, 19 teachers, and 48 teachers' wives teach 3, 103 children.

who served in blessing in the Mount Zion School for many years, namely, Teacher Dietrich Meibohm. He served in this school from November 1893 to February 1923, more than twenty-nine years.

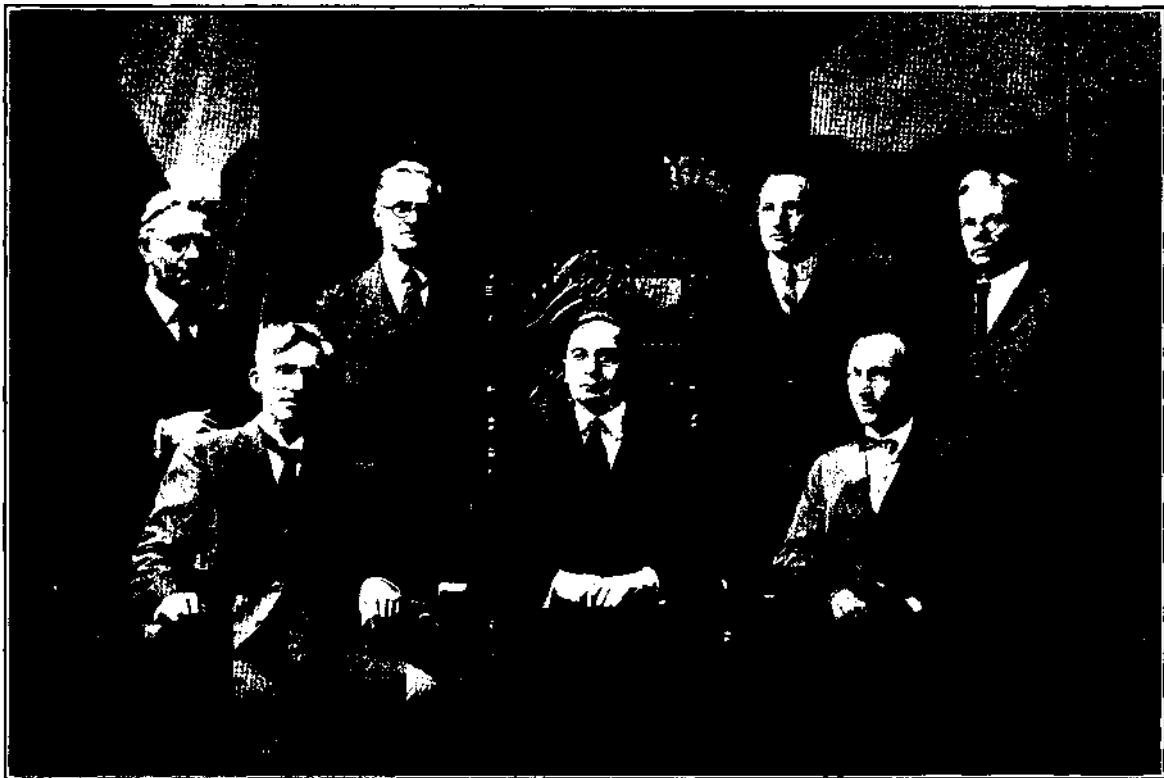
The work will be started in Virginia.

A former missionary among the Gallas in Abyssinia, P.R. Buhler, had come to the Green Bay, Va. area in 1880 to regain his health. He contacted the missionary authorities at St. Louis, and after a satisfactory colloquy (doctrinal interview) was accepted into the service of our negro mission. He began missionary work at Green Bat) April 4, 1881.

To the ecclesiastical chronicle.

From our Synod.

Our Formula of Concord. In recent issues, the Lutheran has reported in detail on the content and purpose of this glorious confession on the occasion of the 350th anniversary of the completion and adoption of the Formula of Concord. Hopefully, many congregations have also commemorated this confession in their worship services; others who have not yet done so may wish to do so during the summer! We are pleased that journals of other Lutheran synods in our country are also drawing the attention of their readers to the Formula of Concord.



The Commission on Negro Mission.

Front row from left to right: Mission Director C. F. Drewes, Prof. Th. Gräbner, Mr. Theo. W. Eckhart.
Back row: Praeses Im. F. Albrecht (Wisconsin Synod), P. Th. F. Walther, P. L. A. Wisler, P. W. A. Hönecke (Wisconsin Synod). To these are added as new members Prof. O. C. A. Böcler, P. J. Thoen (Norwegian Synod) and P. J. Daniel (Slovak Synod).

Two years later the station was moved to Meherrin. York we have a beautiful, knowledgeable parish, presided over by Fr Lorenz G. Dorpat.

Springfield, Ill.

In 1881 missionary work was also begun in the city where Abraham Lincoln, the great emancipator of the Negro slaves, rested, by Prof. Heinrich C. Wyneken. Father Andreas Schulze is now pastor of the Springfield congregation.

Fourteen years after the mission work began there were six Negro churches: three in New Orleans and one each in Little Rock, Meherrin and Springfield. Then the Lord of the Harvest led our Negro mission into a new and great harvest field.

C. F. Drewes.

In the Christian church shall be born [according to Ps. 87] Moors . . . and all manner of countries and tongues of people; and all this by the gospel, which . . . preach how one . . . must be freed from sins and saved from death, namely, through Christ.
 (Luther.)

have made. What the "Lutherische Kirchenzeitung" writes about this at the end of its article, we also want to be told. We read there:

"Let us again bring forth and study the Formula of Concord! Let us give thanks that God gave us this glorious confession through the efforts of our fathers three hundred and fifty years ago! Let us follow the example of the authors of the Formula of Concord, in that when differences of doctrine and practice exist or arise within the Lutheran Church in America, let us discuss them fraternally with one another, dealing with them in an objective manner, without personal disparagement or suspicion, and in all things submitting ourselves to God's Word and being guided by the Holy Spirit."

J. T. M.

Communion Attendance. In his church bulletin a pastor of our synod complains as follows: "Communion attendance - it is weak, very weak, alas, alas! The average is: once a year in both congregations. The average communion attendance in other congregations is twice, sometimes three times a year."

sometimes four times. Jesus says: This do in remembrance of me^a Luk. 22, 19. Thou, who perhaps in the whole year hast not once come to the table of the Lord, ask thyself: Have I done right in this? You who have perhaps kept away from the sacrament for years, ask yourself: Have I done right? For the strengthening of faith and the increase of love and godliness, that is what the sacrament is there for; and you need all of this, unavoidably need it, for your blessedness. Admittedly, there may be obstacles in the way which make a blessed enjoyment of Holy Communion impossible. Unforgiveness, for instance, is a mortal sin, where faith cannot stand. Or if you are held captive by the snare of some favorite sin, and will not break the snare, will not break with the favorite sin, you are an unworthy guest at God's table of grace when you join it. Then you eat and drink your own judgment. But - and remember this - you are not safe, even if you stay away. Get the obstacle out of the way and then use God's grace table!"

Luther rightly observes that one who despises Holy Communion cannot be a Christian. In Holy Communion the glorious goods and gifts which Christ purchased for us on the cross are personally offered, appropriated, and sealed to us. He who therefore despises Holy Communion despises the Gospel, Christ's death and wounds, and even God Himself, who out of fervent love gave His only begotten Son to die for us. It is a dreadful lamentation when a pastor has to write, "Communion-it is weak, very weak, alas, alas! The average is: once a year!" How this evil is to be remedied, Luther's Catechism teaches us very finely.

J. T. M.

Mission to logging camps. Among the loggers in the northern states of our country, various church fellowships have been working for some time. In 1908 the so-called Shantymen's Christian Association was founded with the purpose of taking the gospel to places where no Christian congregations are yet doing missionary work. It is gratifying to note that one of our pastors, namely, D. H. A. Handrich at Butternut, Wis. has taken up the cause of these unsupplied lumbermen. Seeing the need of these people, he set to work last winter, had a batch of copies of the *Lutheran Witness* and all sorts of tracts of the American Lutheran Publicity Bureau come, and with this literature and hymnals heavily laden, he started on his journey to the logging camps. As far as possible he went by land mail carrier; but he also had to travel long distances on foot, in spite of the snow and cold. Since the lumberjacks have little diversion in the woods, they were almost without exception willing to attend the services. Many shook his hand warmly and thanked him for the sermon; others asked him to come again quite soon. Fr. Handrich preached in three different camps last winter and distributed Christian tracts and magazines.

Let us here express our joy in this new missionary work. "Go out into the highways and by the fences, and compel them to come in!" said the Lord, who had prepared the great supper, to his servant. And to this he added the words, "that my house may be filled," Luk 14:23. Let us all keep this missionary command well in mind!

J. T. M.

Domestic.

The pure doctrine. The "Ev.-Luth. Gemeindeblatt" writes under this heading, among other things: "It cannot be denied that the pure doctrine is more disregarded today than ever before.

before. Countless Christians are ready to extend the hand of brotherhood to anyone who believes that there is a God and tries to live according to the will of God, as far as he recognizes it, if he is only tolerant enough to let others have their faith. Whether Jesus Christ is the Son of God, whether his death is the atonement for the sin of the world, whether he rose from the dead, whether there is a heaven, a hell, angels, or devils, whether baptism and the Lord's Supper are sacraments, whether the Scriptures are inspired by God: these are, in the opinion of these people, trivial questions, about which one may think one way or the other, and yet be a Christian fellow-brother and child of God. If this were true, the Christian church would have no right to exist. If the natural knowledge of God and the conscience of the natural man were sufficient for salvation, the gospel of Christ would be vain lies and deceit. The doctrine of the gospel is the foundation of the Christian church. To keep this doctrine pure and true is the first and greatest duty of the church. . . .

"Keeping the doctrine pure is no easy task. Yes, God should have said, speaking the deceiver in us and out of us. The Word of God is clear and simple enough, but the great acts of God of which it speaks are wonders and mysteries infinitely beyond our comprehension. False teaching always begins with man trying to explain things that God Himself does not explain. False doctrine is human forwardness, which is not content to accept in childlike faith what God says in His word. . . .

"The wonderful and immeasurable value of pure doctrine is, that the soul of the poor sinner may find in it rest and peace, joy, comfort, and blessedness, and grow up in living faith and true love into a glorious habitation of the Holy Ghost. This is the purpose of the gospel, and the aim of all true church work."

Read the words carefully and heed them! J. T. M.

Where the heart is. Unfortunately, in the beautiful summer season, church services are not attended as regularly as usual. Of course, such winter Christians have all kinds of excuses with which they want to justify their neglect of worship. One has to work, another makes visits, and yet another becomes so weary over all the summer work that he has to rest on Sunday. Such excuses are valid neither before God nor before men. Where the heart is rightly set on God, the Christian comes to church even in the summer, for then he finds many a reason to call upon God in the company of his fellow-believers, or to thank him.

It is said of an old English mother who suffered so severely from gout that she could hardly move, that she was never absent from the service. When once asked how she arranged it, the questioner received the answer, "My heart is always with God and in the service, therefore even my old, sick feet must follow, whether they will or no." A fine answer! Our Saviour says, "He that loveth me shall keep my word," John 14:23. It all depends on that-whether we love JESUM! J. T. M.

Bible reading and work. Many Christians do not read their bible because they are "too busy". They have "no time" for the Bible. The reprehensible nature of such an assertion need not be stated. But we want to call attention to a statement made some time ago by Dr. Howard Kelly of Johns Hopkins University, a surgeon famous throughout the world. He said, "I noticed a long time ago that if I were to spend the whole day, from early morning

I was not willing to devote myself to the important works of my profession and to my many earthly affairs until late in the evening, but my soul would starve. So I made it a rule, which I have kept in spite of various temptations, to read nothing but the Bible every day after supper and on Sundays. I do not exclude such books as lead me into the Scriptures, but I do not content myself with so-called edifying books. Since then I have learned that God's Word is an inexhaustible treasure-house, from which God, according to his great mercy, presents to his servants rich treasures of glorious truths, as he pleases."

Dr. Kelly is not a Lutheran Christian; he has not, therefore, been brought up, as we have been, in pure doctrine by Christian school teaching. And yet, how ashamed he puts us!

J. T. M.

Science and lies. Unbelieving scholars often make the claim that Christian defenders of the old faith are dark men who want to dismiss all science. This claim is purely a lie. All true Christians are friends of science, and indeed the best, most faithful, and most deserving friends of true science, because they see to it that the true is distinguished from the false, facts from human feelings. How, for example, did Luther agitate for the right knowledge to be taught in high and low schools! But how he also testified against all the perverters of science! In short, a Christian allows all true knowledge to stand, and thanks God for giving us a glimpse of his glorious nature.

But as soon as human dreams are added to true knowledge, a Christian protests. He readily acknowledges that the human body is composed of cells, for this can be proved; but that all cells evolved from one primordial cell, he declares to be a falsehood, since not only Scripture but science itself testifies against it. That the human body has many things in common with that of an animal, a Christian also acknowledges; but that man should have evolved from an animal, he declares to be an unproved assertion, condemned by Holy Scripture, and a lie. That man nowadays makes great inventions - and civil by God's grace and for the purpose of spreading the Gospel - no Christian denies; nay, for this he thanks God, who reveals Himself also in this as a dear, kind Father, that He makes life easier for us by beneficial institutions. But that man goes on developing until he becomes a "super-man" is denied by the Christian. God sees to it that trees do not grow to the sky for him.

In short, a Christian is a friend of all true knowledge, but an enemy of all falsehood.

J.T.M.

God's judgment upon our land. The "Christlicher Hausfreund" reports: "One of the strongest Buddhist sects of the Far East is planning to establish a strong Buddhist church in America and Europe. The intention is to 'convert' the Westerners to the 'faith' of the Japanese, Burmese and Siamese. For most 'Christians' in Europe and America this would not make much difference. In California, Buddhist unbelief has already gained many adherents among Americans, and there is not much difference between the 'worship' in a popular 'Christian' church and the modern Buddhist gatherings. It consists chiefly in the interchange of some names in the songs and prayers."

God's Word says: "Therefore God will send them strong error, that they may believe the lie, that they may be judged.

All that believe not the truth, but have pleasure in unrighteousness," 2 Thess. 2:11, 12. God has been lately severely afflicting great parts of our country; but though God withholds rain and sunshine from us in due season, yet this is but a light chastening in comparison with the terrible punishment of withdrawing his word from us, and punishing us with heathen heresies.

J. T. M.

Abroad.

Blasphemous. The *Toronto Globe* tells the following story, from which the Romans would like to prove their pagan works doctrine. A priest, intending to make a journey, hastened to the station in order to arrive there in time before the departure of his train. On the way he met his bishop, who was about to depart by the same train. "Don't hurry so!" said the bishop; "we have still seven minutes according to my watch, and can easily cover the distance Wegs, though we walk leisurely, till then." They both went slowly on their way, but when they arrived at the station the train had just departed. "I put the strongest faith in my watch," said the Bishop. "But faith without works avails nothing," replied the priest.

The reader will see at once that this story does not at all serve to explain the doctrine of blessedness by grace alone through faith. First of all, what is valid in the earthly world is not valid in the heavenly world. The fact that we eat, drink, sleep, and work in the earthly world does not prove that we will eat, drink, sleep, and work in heaven. Then a clock is something highly unreliable, while God's word is not deceptive. He who relies on the promise of the divine Saviour is never so deceived as the Roman bishop was by his watch. Above all, it is ungodly and blasphemous to try to make God a liar and his holy word a book of lies by such a wretched narrative.

J.T.M.

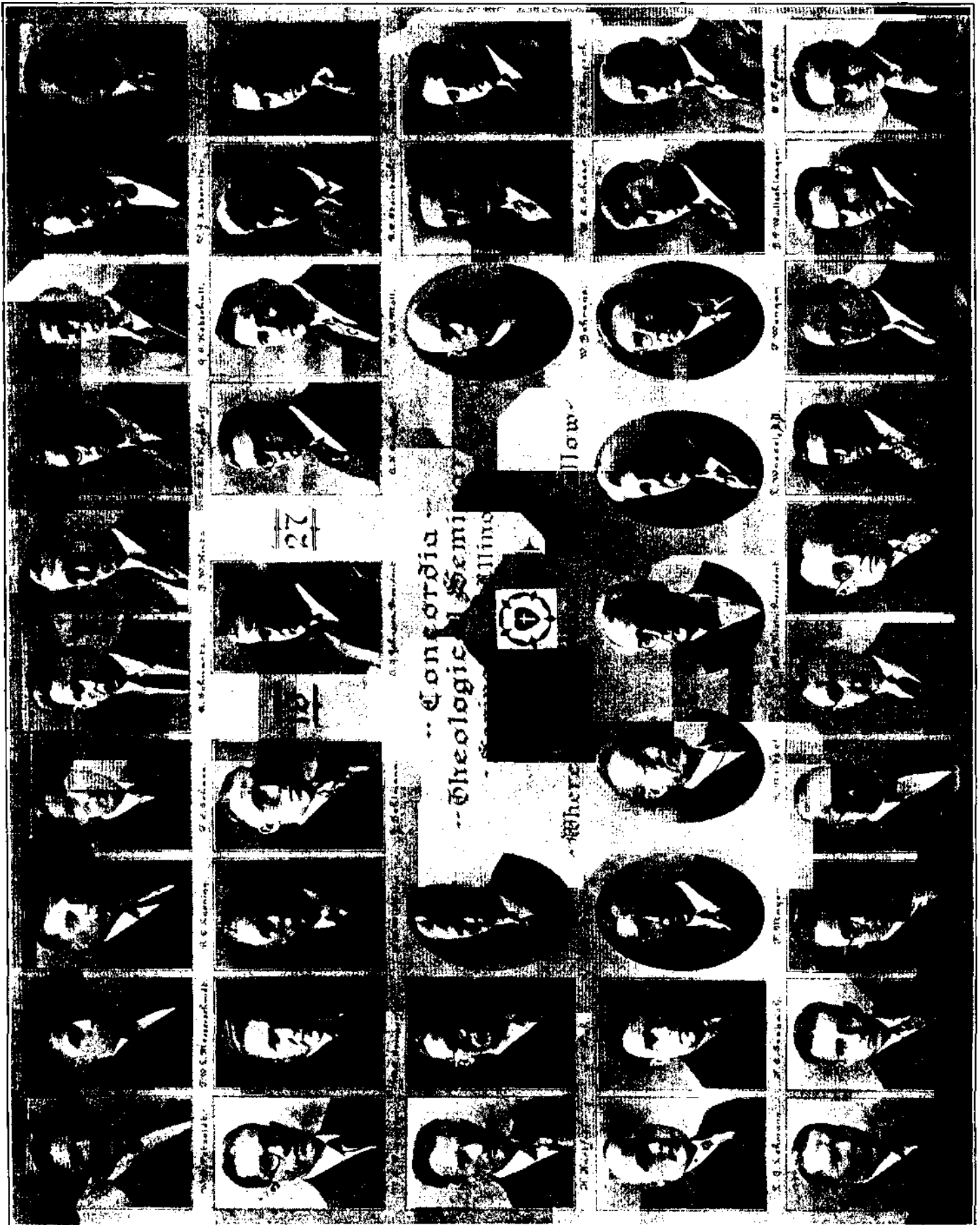
Bible teaching in Australia's public schools. As reported by The *Australian Lutheran*, Australia now has a

A movement is in progress for the employment in the public schools of the State of Victoria of a teacher, approved by the State, to give religious instruction twice a week to all the children of such parents as do not protest against it. It is desired to raise about P25,000 for the purpose. About two hundred are already engaged in collecting this sum. The whole State is to be divided into districts, so that all the children who are now growing up without religious instruction may now receive it. It has been calculated that there are more than sixty thousand such children, especially in closed settlements where there are few churches.

One only wonders, with this mingling of church and state, what religion and creed is to be taught.

J. T. M.

Bible distribution in Romania. The "Lutheran Herald" writes about this: "In Romania an association has undertaken the printing of a complete Bible in the Romanian language. The British Bible Society has so far taken care of the printing. They had the Romanian Bibles printed in Leipzig and sold or distributed by a defeat in Bucharest, Romania. The first edition appeared in 1921, and the translation is in use in both the Protestant and Greek Catholic churches. The Russians in Bessarabia receive their Bibles from Russia, the Hungarians in Transylvania from Hungary in their own language, the Germans scattered in: the new kingdom from Germany. The British Bible Society sells the Romanian Bibles at half the cost of manufacture. Last year it sold 12,000 complete Bibles and 22,000 New Testaments." J. T. M.



Faculty and Candidate Class of our Springfield Seminary, III.

Travel Pictures.

On a Roman Catholic island.

From Ottawa, the capital of Canada, I should have gone straight home. The mission festival of the local church was over and my work was finished. Since the daughter church was participating in the mission festival of the mother church, I only saw their beautiful new church with its adjoining parsonage in passing. And yet I then made a special side trip to Montreal, the largest city and also the "pearl" of Canada, as it is often called. I did this for two reasons. First, the impressions I had received of northeastern Canada so far were so interesting and valuable to me that I wanted to look around a bit more, especially since, as a glance at the map shows, it was actually only a short detour. But then our Ontario District has been planning for some time to open a mission in Montreal, and I wanted to have an independent

sic regulations for railways and roads. On the schoolhouses it says "ecole", not "school"; on the railways "Traverse du Chemin de Fer", not "Railroad Crossing". And in ecclesiastical matters - almost all Roman Catholic, it seems. Magnificent churches, even in small towns and in the country, stone churches that would now cost P100,000 and up. Stately priests' homes, also built of stone. Yes, what don't the Catholics do for their church, coerced, forced. And we are free, evangelical Christians and - often let the church suffer hardship and save first on God's kingdom!

After a few hours I am then in Montreal. The reports about the city are not exaggerated. It is really a beautiful city, in a peculiar location. No wonder that the strangers flock there in summer as well as in winter. The town is situated on an island in the St. Lawrence River. A bridge connects the town with the mainland. Almost in the midst of the city rises the mountain from which the city takes its name-Montreal, Mount Royal-the "royal mountain," from whose

I then overlooked the beautiful cityscape in the glow of the setting sun. On this mountain a high cross is erected, which is illuminated electrically in the evening. First I walk through the city, especially the business part, for several hours to get an impression of the city. Then I use - again for several hours - the convenient facility that is now found in all larger cities: the sightseeing bus, to get to know the more distant parts of the city, even into the suburbs. And there you see both: soon interesting old and then beautiful new urban areas.

Montreal is a predominantly French city, the third largest French city in the world after Paris and Marseilles in France. Probably a full two-thirds of the inhabitants are of French descent. On the street you hear - at least that was my observation - more French than English. Everywhere you come across French street names. All advertisements such as automobile instructions ("No Parking"), etc. are in two languages. Whole large urban areas are inhabited by French-speaking Canadians.

But Montreal is a Catholic city. Nowhere else in America - I have never been to Mexico, of course - have I encountered Catholicism so strongly, almost reminiscent of Italy. The city was founded by French Catholics in 1642, so it is almost three hundred years old. The nuns' order Notre Dame (Our Lady, that is, the Virgin Mary) has its motherhouse here. Everywhere one comes across priests, monks and nuns. Notre Dame is also the name of the city's magnificent Catholic church, a replica of the Notre Dame church in Paris, the largest church in America after the cathedral in the city of Mexico, holding no less than 10,000 people, with a double gallery. As I looked at the enormous, architecturally interesting, and admittedly ostentatious building, I found quite a number of churchgoers praying their rosaries. I pressed quietly along the wall, for I did not want to disturb a Catholic in his devotion. But I soon noticed that the "devotees" were looking around the church quite cheerfully and comfortably, eyeing the visitors and praying their rosaries on and on - a real chattering of the pagans. And in the back of the church there is quite unabashedly trade, all kinds of souvenirs are offered for sale to the visitor, admittedly to me in vain. And how many other Catholic churches, schools, monasteries and institutions have I seen in the city!



Church and rectory of St. Luke's Parish in Ottawa, Ont. can.

(P. A. Dashner.)

Gain insight into the importance of Montreal. And I didn't regret making the special trip. It was an interesting day I spent there and the memory will stay with me for a long time.

Already the journey from Ottawa to Montreal was something extraordinary. It was still August, but already autumnally cool, almost cold. In Quebec, not very far away, it had snowed that day, as I read the next day. I sat at the back of the train, well protected in my overcoat, to take in the scenery. Soon bright sunshine, soon heavy, grey clouds. The woods already in autumnal, beautiful colors. Many wild flowers, at the railway stations also artificial flowers, as so often in Canada. Soon we reach the St. Lawrence River again, into which the Ottawa River pours near Montreal, bigger and more powerful than ever. In the background there are often high hills, almost mountains. One notices it that one is quite high in the north. Along the railway often fences to protect against the snow in winter. The environment gets darker the further you go, the land itself is poorer. More often log cabins. The population is less prosperous. More horses, fewer automobiles. But great, manifold abundance of timber. Often French names for the villages, French everywhere.

The saddest impression on me, however, was the visit to the "Shrine of St. Joseph", where a miracle-working Roman priest is said to perform all kinds of miraculous healings. The shrine is located a little outside the city on a hill surrounded by magnificent grounds. High stairs lead up to it. There the infatuated Catholics, especially women and children, kneel, pray on each of the many steps, then slide up higher, but at the same time they look quite cheerfully at the visitors. At the top is a small chapel. A large new church in the style of an old basilica is under construction. I looked at the plans; when it is finished, it will be a magnificent building, high up on an all-dominant square. In the old chapel, as in the completed part of the new building already in use, one sees on the walls many crutches, bandages, and other things, left there by cured sick people. But my neighbor in the automobile, himself a Catholic, said quite openly that some of the sick were healed, but most were not, and no one knew where they were.



The Roman Catholic Notre Dame Cathedral in Montreal.

She was built in 1824, is 255 feet long and 134 feet wide. Her two towers are 227 feet high. In these towers hang ten bells, including one weighing 24,780 pounds, the largest bell in America, "Le Gros Bourdon," "the great hummer."

this comes from. "Ito ad Joseph!" ("Go to Joseph!") it says at the shrine. Poor, beguiled Catholic people! -

What are the prospects for a Lutheran mission to be founded by us? Although the Catholic Church is a power in Montreal, it does not dominate everything. There are also Episcopal churches there, including a stately cathedral, churches of the Union Church of Canada (the united Presbyterians, Baptists and Methodists), also a church of the Cauada Synod belonging to the United Lutheran Church. Why should the establishment of a mission be impossible for us? I learned that a family belonging to us had settled there. There will certainly be other Lutherans among the million inhabitants. But it will be difficult work, and to the candidate who is just now called to Montreal we want to wish from God right holy courage and much patience and perseverance for his missionary work. Montreal will now become our most northeastern church station.

It was late in the evening when I left the city. I would have liked to travel a little further and see the old historic city of Quebec, probably the most peculiar city in Canada. But the time I had set for myself...

was over, and - also the money was running out. So I hurried home, where many a task was waiting for me, which could not be done on the journey, at least in part, like the editing of the "Lutheran". The next morning I was in Toronto, stayed a few hours with Father E. G. Hahn, again one of my former students, and was pleased to see and hear how since my last visit the congregation there has blossomed so beautifully that its present church, in which I myself once preached thirteen years ago, is too small. They are going to build a larger church on a very conveniently located new ball field, which I hope our church building fund will be able to help them with. Unexpectedly, I met with President F. Malinsky and other Canadian pastors in the parsonage, and so the visit turned into a small conference with a mutual exchange of ideas. And then we went without stopping around Lake Ontario via Buffalo, Detroit, Fort Wayne and other well-known synod cities to St. Louis. For nine months then I did not board a railroad. In September came the great financial conference, in October the opening of the new academic year in the new seminary, in November the move to the new home and the regular and many special labors. But the spirit still loves to rush back to the various islands I have visited, to the country and people I have met, and especially to the ecclesiastical places where I have sojourned. L. F.

From Germany's need and help.

Our New York Relief Committee (American Lutheran Board for Relief in Europe) has now ceased its work and closed its books on May 1. The treasurer of the Relief Board, our immigrant missionary, Rev. O. H. Restin in New York, informs us of the following, which will certainly be read with thanksgiving to God who has made so many hearts willing. It gives a brief overview of the great, widespread activity of our Relief Committee during the last eight years and compiles the main figures. Fr. Nestin writes:

"Through the treasury of the Relief Society was received the sum of P1, 430, 779. 46. Clothes, shoes, etc., were sent in 3, 760 consignments to the needy. The relief extended to Germany, Poland, Russia, Austria, Galicia, Bohemia, Finland, and Alsace. In addition, the Free Church Aid Society raised P33,015. 50 for the Theological Seminary in Zehlendorf near Berlin.

"All expenses were covered from cash rebates. The administrative expenses were only 1. 70 per cent. This is certainly a very low rate for overhead, and all contributions have gone to the needy."

To I)r. C. W. P. Heylandt in Berlin, the General Representative of our Relief Committee in Germany, the following letters of thanks have been addressed in recent weeks, which we herewith pass on to the members of our Synod.

The Berlin State Welfare and Youth Office (-BerlinNord) writes:

April 4, 1927. Dear

Doctor!

Through your kind mediation, a feeding of poor and incapacitated old people from American shipments could be opened on April 9, 1924. The feeding was intended only for a short time. As a result of the good relations you maintained with the American donors,

it has been possible to give 200 poor and weak people a good and plentiful midday meal every day for three whole years.

As we have seen from your communication of March 24, 1927, there are no longer any life-support funds to be expected for this purpose, so that the feeding has now come to an end.

For the support of this philanthropic work, we would like to express our sincere gratitude.

Yours sincerely

(signed) R. Weyl, Councillor.

The family welfare of the district office Steglitz (-BerlinSüd) writes:

April 12, 1927. Dear

Doctor!

For a long time you have given us help in the kindest way by arranging food donations from the German Lutherans in America. For this we express our warmest thanks to you, also in the name of many needy families, and ask you to pass on these thanks to the kind donors in America. The rich food shipments were a valuable and always welcome gift to the Steglitz District Office to strengthen the feeding of two children's homes and a large number of needy people in our district in economically difficult times. It gives us particular pleasure that at a time when other kindly granted foreign donations during the post-war period had long since ceased, we were still able to help many a needy person over oppressive food worries through your kind donations. (Gez.) Plath, City Councillor.

The magistrate of the city of Potsdam writes:

March 30, 1927.

For your kind attention, letter dated March 24, 1927:

We have noted with regret the announcement that food deliveries will have to be discontinued.

Now that the deliveries have been completed, we feel obliged to express the thanks of the many needy people who have been helped by the provision of a warm midday meal to the donors for sending the food - especially in the most difficult times. (Gez.) Schüler, City Inspector.

The city administration of Königsberg in Preutzen writes:

March 30, 1927. Dear

Doctor!

We hereby acknowledge receipt of the communication of the 24th of this month, according to which the cessation of food shipments has now taken place at the end of the winter, as was envisaged in the autumn.

Once again we take the opportunity to express our heartfelt thanks to you and your esteemed American friends for the untiring, generous help you have given to our needy through this kind donation. Always most welcome, it has successfully relieved many hardships and has always brought the most grateful joy to all those who have received it, whereby it should not be forgotten to mention that the excellent quality of the food was also especially gratefully appreciated.

With the devoted request to pass on this very obliging thanks to your honored friends in America, subscribe

Yours sincerely

G. Landowski, City Medical Examiner.

K. Rohrer, retired city councilwoman.

P. G. Herrmann, Zwickau in Saxony, writes:

April 20, 1927. Dear Doctor!

The city council of Zwickau addressed the following letter to our parish office under April 16 of this year:

"From May 1924 on, your fellow believers in America, through your grateful agency, sent food to Zwickau to relieve the distress of our poor people. We gladly bore the costs of the preparation and distribution of the food until July 1926 in order to make the free food distribution possible. The takeover of the food by the People's Kitchen for technical reasons and the distribution of food stamps in the amount of the value of the food has not changed the character of the food, because the price of the food stamps is far below the actual costs. We have gladly taken over this issue as well, in order to continue to provide a midday meal to as many poor people as possible in the spirit of the donors. . . . [Follows enumeration of individual shipments.]

"For these means of life 14, 243 food stamps have been issued, and are still being issued. This number proves that the aid from America has brought help to quite a number of people, and we thank the donors and you most sincerely.

"Yours respectfully

(signed) "Mylau, Councillor."

You will also pass on these thanks of the city of Zwickau to the matzgebende place gewitz.

With best regards Yours

(G. Herrmann.

Frau Hauptmann Jäger, the head of the Old Veterans Aid in Frankfurt am Main, writes among other things:

May 1, 1927.

It was touching how the veterans, when they heard in my office hours that you, dear Doctor, had informed me that the mailings were now discontinued and that we must now be very frugal, asked me to "write to your good Lord in Berlin and to the noble people in America that the Lord God may bless them and reward them a thousandfold for what they have done. Every evening we include them all in our prayers". I write verbatim what I have heard so often.

Now, my esteemed Doctor Heylandt, I ask you once again to convey our heartfelt thanks to America, also in the name of the district association. The awareness of having done infinite good is worth more than all words of thanks. With sincere greetings

Sincerely

(Captain Hunter.

The Baltic Red Cross in Gdansk, delegation in Berlin, writes:

April 27th, 1927. Dear Doctor!

Our matron of the old people's home, Fräulein von Heyking, tells me that you have had the kindness to donate the sum of 250 marks to our old people's home in Lichterfelde. On behalf of my compatriots in need, I would like to ask you, dear Doctor, to accept my heartfelt thanks.

With renewed sincere thanks for your generous donations, we commend to you in the highest esteem

Your very devoted

(signed) W. v. Stromberg, Plenipotentiary.

institution. When twenty years of age he had completed his studies, and followed a call to the school of Trinity congregation at Chicago, of which F. Döderlein was then chairman. After six years' service in that school he followed a call to Lancaster, O., where he served two years in the school of P. E. W. Kuehler's congregation. In 1876 he returned to Chicago, answering a call to the school of St. Matthew's parish (P. E. Engelbrecht). Here he developed his chief activity, first serving the second of the five schoolrooms as teacher of large classes board for eight years, and then as senior teacher of the large school for twenty-six years. A self-biography of the deceased gives a glimpse into the busy years of his activity there and shows how he so conscientiously consumed himself in it. In 1909, when his old head ailment grew worse, he decided to give up school teaching and spend his retirement in Southern California. In South Pasadena, Cal. he chose to reside, and now made his home and his new community in Pasadena the object of his interest and remaining energies. Organist services he performed for his congregation with-rare fidelity; they were to him, as he said, "the last services in the Savior's church." Without feeling great pain and without enduring long periods of confinement to bed, God graciously delivered him at the age of 79 years, 10 months and 3 days.

He had married Friederike Pabst from Chicago on 1 December 1871. Eleven children sprang from this happy marriage, four of whom died in tender infancy. Those surviving him are: the stooping widow, three sons, four daughters and ten grandchildren. August Hansen.

The Handbook of the Churches. A Survey of the Churches in Action. (Continuing the *Year-Book of the Churches*). Edited by *Benjamin S. Winchester*, Secretary, Commission on Christian Education of the Federal Council of the Churches of Christ in America. J. E. Stohlmann, 809 N. Charles St., Baltimore, Md. 426 pages 6X9, bound in cloth with cover and spine titles. Price: \$2. 14 net.

A reference work on the entire American church system, in which things are compiled that are nowhere else to be found so completely, clearly and conveniently. From its seven parts we highlight the following: A survey of recent significant events and movements (pp. 9-94). A Directory of all the Religious Communities of our Country (pp. 95-198), giving the Officers, Authorities, Publishers, Institutions, Journals, etc., of each Body. Ecclesiastical Statistics and General Information (pp. 353 to 399). As the book is published by the **Federal Council of the Churches of Christ in America**, so it naturally takes very special account of that organization. And as this organization bears the Reformed character throughout, so also much is treated in the book which is not strictly in the ecclesiastical field. But it is and remains a valuable reference work for those who wish to remain ignorant of the field of American church life.

L. F.

Hospice Directory. Lutheran Travelers' Welfare Work. Hospice Department, Walther League, 6438 Eggleston Ave, Chicago, Ill. **45 pages 3^X6''^A.**

A valuable reference booklet for all pastors, congregations, and youth associations to direct church members, such as are moving from home to a foreign land, to a Christian hospice and provide for their physical and spiritual welfare. This Hospice Directory is sent free to anyone who asks for it. One hundred copies cost P5.00. Besides, double postcards may be obtained from the same address, which are very convenient and cost but one cent. One card registers the stranger at the new place, and the other card is returned to the home pastor after the stranger has been visited and found.

L. F.

New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Half a Century of Lutheranism Among Our Colored People.

A Jubilee Book. By *Christopher F. Drewes*, Director of Missions. 1877-1927. concordia publishing house, st. louis, mo. Ill pages 6X9. Price: 75 Cts.

As the article elsewhere in today's issue also announces, half a century has now passed since the founding of our Negro Mission. Therefore, very fittingly and timely appears this anniversary book, which truly deserves its name. It is a good history of our Negro Mission, beautifully printed on glossy paper so that the many illustrations stand out very well. We wish this book a wide distribution. It will certainly increase interest in and love for our Negro Mission.

L. F.

Shadows. By *H. A. Schroeder*. 346 pages 5X7/4, bound in cloth with cover and spine titles. CConcordia Publishing House, St. Louis, Mo. price H1. 50.

Our publishing house not only endeavors to bring to market and recommend the best youth literature from other circles through a special catalog, but also to publish good youth literature on its own. The latest work in this field is this story by one of our pastors. We have not in these busy days of the Schnlschluss recovered time to read the book, but know that it has been examined and recommended for printing by a reliable assessor.

L. F.

Modernism vs. the Bible. - Modernism Not Modern.- The False Premises of Modernism. - The Destructive Tendencies of Modernism. KFUE Tracts 5, 6, 7, and 8. by *Walter A. Maier*. Concordia Publishing House, St. Louis, Mo. price: single 5 cts.; 100: \$1. 25; 1,000: tzll.00 and postage.

Four tracts, which are sufficiently designated by their titles and which, especially in the present, are very well suited for mass dissemination.

L. F.

News about the community chronicle.

Introductions.

Introduced on behalf of the relevant Diftriktspärides:

Pastors:

On Judica Sunday, L. K. Ziegler in the parish at Claresholm, Alta. can. by L. C. ThieS.
On Sun. Rogate: D. H. W. Rueger in the congregation at Erie, Pa. by L. F. Schwandt.
On Pentecost Sunday, L. M. J. S c a e r at St. Paul's parish, Wilson, Tex. by L. Alb. J. F. Meier. - L. C. W. H a r r e in Cracc parish at Kansas City, Kans. assisted by LL. L. J. Schwartz, H. A. Nothnagel, W. L. Westermann, and P. Jürgensen, by L. O. H. Pooker.
June 1: Professors W. Albrecht and O. Kretzmann to Springfield, Ill, by P. P. Schulz.
On Trinity Sunday, L. D. C. Markworth at St. John's Church, Kellner, Wis. assisted by LL. W. C. Meyer, S. E. Rathke, G. M. Krüger, and Aug. G. Müller, by L. F. H. Kretzschmar. - L. E. Hnsmann in Concordia parish at Dayton, O., assisted by P. G. Allenbach from P. N. J. Sydow. - L. P. G. Heinke in the congregation at Spirit Lake, Iowa, assisted by LL. O. Lang and Heinr. Am End by L. H. A. Wagner. - L. H. C. Biermann in Trinity church at Ashford, N. P., assisted by LL. G. Buch, W. Malte, O. Saar, H. Sander, and J. Neeb, by L. H. Ebelke.
On the 1st Sunday, A.D.: Pres. F. M a l i n s k y at the First St. John's Parish, Sebringville, Ont. can. assisted by L. F. Brasch' of L. G. W. Schödel. - L. W. H. W e n t l a s f in St. James parish at Normanby Tp. (Ayton), Ont. can., by L. W. E. Biesenthal. - L. J. H. Stelter in Trinity parish at Whittlesey, Wis. and in the parish at Chelsea, Wis. by L. G. Groh. - A. S z e g e d i n in the Immanuel congregation at Wecota, S. Dak. assisted by L. C. F. Kellermann from L. Wm. L. Erb.

L. Teacher:

On the 1st Sunday, A.D.: Teacher A. M. K o c h in St. Paul's parish at Troy, Ill, by L. C. Lange. - Teacher D. C. Harnagel in Christ parish at Fountain Bluff, Ill, by P. W. Strothmann. - Teacher L. B e y e r l e i n in St. Peter's parish at Hemlock, Mich. by L. E. Walther.

Groundbreakings.

The foundation stone of a new church was laid:

On Pentecost Sunday: The Cracc Parish at Los Angeles, Cal. (L. O. W. Wismar). - On the 1st Sunday, A. D.: St. John's congregation at Ladysmith, Wis. Preachers, F. Kersten and O. Bräm.

From the mission and for the mission.

Brief History of our Negro Mission.

2. the negro mission in North Carolina.

In the state of North Carolina a small Lutheran Negro synod, the Alpha Synod, had existed since 1889. It included, at the beginning of 1891, three colored pastors with their five small congregations. The synod was poor, and the support promised by the white North Carolina Synod failed to materialize. So they turned to the Negro Mission of the Synodical Conference for advice and help.

Spirit led hundreds and thousands of poor, ignorant Negroes in Alabama, by the preaching of the gospel from the mouths of our missionaries, out of the darkness of sin, superstition, and unbelief, to the beatific knowledge of Jesus Christ.

There are already twenty-nine Negro Lutheran congregations in Alabama and as many mission schools where children are led to their Savior. In the city of Selma, the Alabama Outing OoUoxo was opened in November 1922, where women teachers in particular are being trained for missionary service. The teaching staff at this institution are all Negroes. The six professors in the Negro College at Greensboro, on the other hand, are all white.



St. Paul's Negro School in New Orleans, La.

Left at the end: Teacher Wm. Leeberh (farbia) and N. E. H. Wildambe. Right end: Teacher L. Raymond (farbia) and Teacher R. Berger (farbia).

After a thorough investigation of the matter, the Mission Commission decided to take up the work in North Carolina, and transferred Father N. J. Bakke from New Orleans to Concord, N. C., where he arrived with his family September 18, 1891.

The five small congregations, with God's help and under His blessing, have become twenty-two over the years, with ten mission schools connected with them. Besides these ten elementary schools, we have there Immanuel Lutheran College in the city of Greensboro, which was founded in 1902. York is training colored pastors, teachers and instructresses.

The negro mission is called to Alabama.

The Lord led our Negro mission into the largest and most hopeful field about eleven years ago. This was prompted by a letter sent by Rosa Young, a teacher in Rosebud, Wilcox, Co., Ala. to the writer of these lines at the end of October 1916.

The total area of the negro mission.

Our Negro Mission is now represented in the following fourteen States: in Arkansas since 1877, in Louisiana since 1878, in Illinois since 1881, in Virginia since 1881, in North Carolina since 1891, in Missouri since 1903, in New York since 1907, in Georgia since 1913, in South Carolina since 1913, in Alabama since January, 1916, in Pennsylvania since 1918, in California since 1919, in Ohio since 1922, and in Florida since 1924.

Thus, then, through the planting and watering of our missionaries, under God's blessing, the small, inconspicuous mustard seed of our Negro Mission has grown into a large tree, stretching its branches over fourteen States of the Union. The number of our Lutheran negroes exceeds five thousand. About twenty-five thousand Negroes are favorably influenced directly or indirectly by our mission. Hundreds and hundreds of poor Negroes, dearly purchased by Christ's blood, have already been brought to heaven by the gospel they have heard in the Lutheran church or school.



Students in the Negro College at Greensboro, N. C.

Workers and Missious Property.

The working staff of the Negro Mission shows the following numbers: 3 superintendents (2 Weitze and 1 Negro), 9 professors (6 Weitze and 3 Negroes), 33 pastors (14 Weitze and 19 Negroes; also the three superintendents serve congregations), 19 teachers (including 1 white) and 49 female teachers (including 2 Weitze). Total number of workers: 113 (35 Weitze and 78 Negroes).

The negro mission owns: 2 colleges, 3 profesor houses (in Greensboro), 17 chapels, 4 chapels in which school is also held, 23 chapels and schools under one roof, 9 school houses, 11 parsonages and 3 small houses which are occupied by church servants: Roof, 9 school houses, 11 parsonages, and 3 small houses occupied by church servants, together with the lands belonging to them. The whole property has an approximate value of \$350,000.

Contributions of our Negro Christians.

In the first four decades, contributions were relatively small; in the last decade, however, a highly gratifying progress has been made. Eleven years ago the total was about \$5,600, but last year about \$32,600; an increase of \$27,000. Our Lutheran negroes, therefore, in spite of their poverty, furnish about one-sixth of the year's expenses. On an average each confirmed member, young and old, gives more than \$11 the year. This is to be wondered at, considering that our Lutheran Negro Christians are not rich farmers, prosperous business men, or laborers of great merit. How willing they are to give for God's kingdom becomes quite clear when you see an old mother going to town on Saturday with a chicken under her arm to sell so she can put an offering on the altar on Sunday.

To the table of the Lord our colored Christians come on average

three times a year; in some congregations the confirmed members even go to Holy Communion five and six times on average, some even every time it is celebrated. This is reminiscent of the early days of the Christian church.

Our Negro Christians have a good reputation.

The Lutheran negroes are no more perfect saints than we are; but they lead such a walk before their fellows that it is said of them, "If all negroes were like your Lutheran negroes, they would be all right." A Southern paper wrote: "The Lutheran negroes are by the bank the best we have." For this good reputation, thank God! We see from this that our labors in these fifty

We are encouraged by the fact that our journey has not been in vain in the Lord, and this gives us courage to continue our blessed work. The missionary opportunities are also great and inviting for the future.

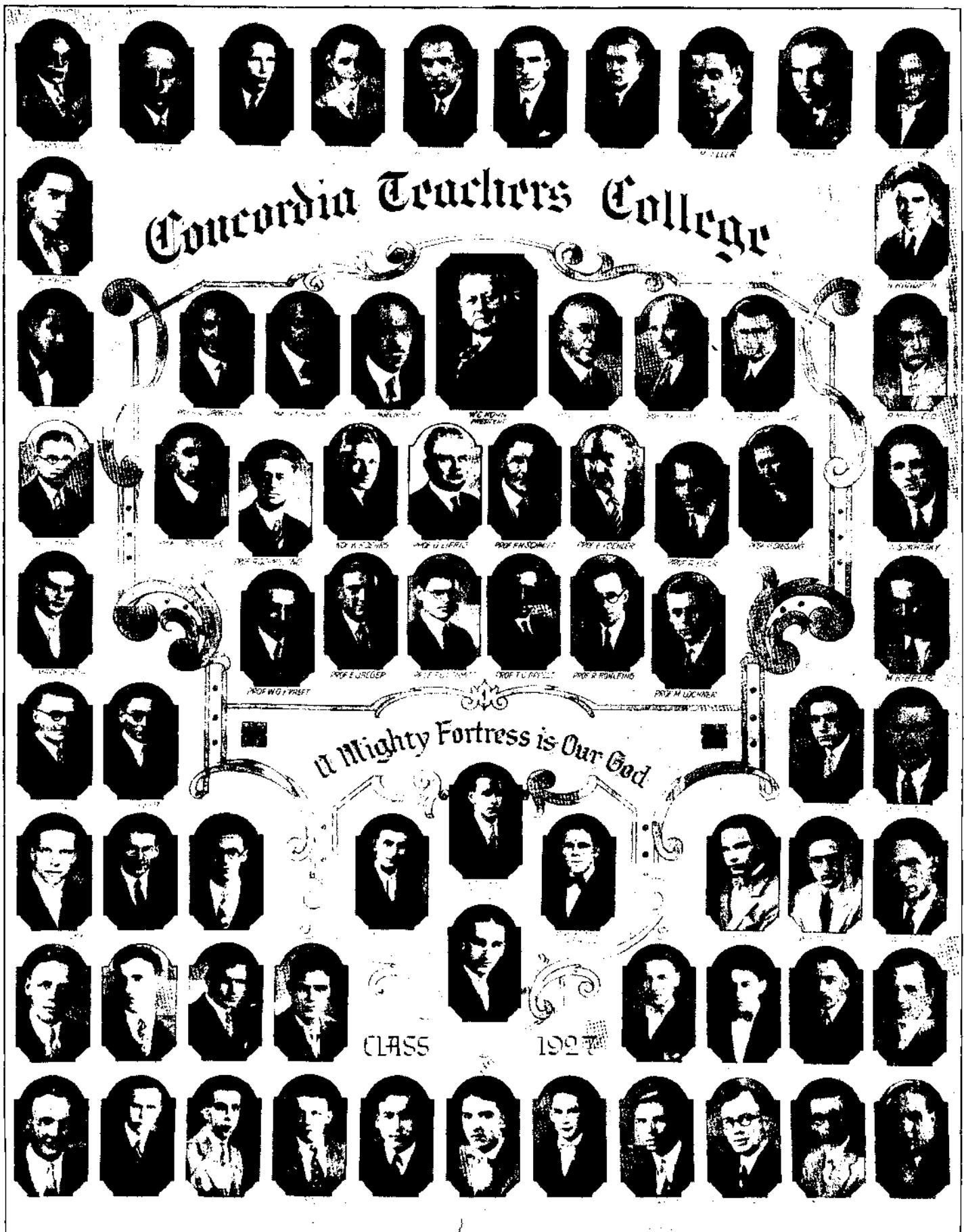
There's still room!

Although our negro mission has spread during these fifty years, yet there are many, many unoccupied territories. In the States of Oklahoma, Texas, Mississippi, Tennessee, and Kentucky, in which a total of 2,513,982 Negroes reside, we have not a single mission station, although petitions for service have been leached to us from some of these States. In the States of Georgia, Florida, South Carolina, Virginia, and Arkansas, which have a negro population of 3, 162, 808, there is but one mission station each. In these and other States there are innumerable Negroes who have not yet come to know Jesus as their Savior, and are therefore without hope in the world. Then our Lutheran Negroes pointed out to us the millions of blind heathen race comrades in Africa and asked us to begin the mission in the Dark Continent.



The missionary workers on the southeastern field of the Negro Mission.

From left to right: pastors P. Trumpoldt, L. G. Dorpat, John Alston (colored), J. A. Hunt (colored), Superintendent J. P. Smith (since deceased), J. E. Shufelt, G. Roberts (colored), Prof. F. C. Lankenau, Frank Alston (colored), Prof. Dr. H. Nau, Wm. Hill (col.), Prof. W. H. Beck, M. Halsten, W. H. Lash (col.), F. Foard (col.), C. R. March (col.).



Faculty and school board candidates at our teacher training college in River Forest, Ill.

twenty miles from Philadelphia in the making. The Pitcairn family, belonging to this sect, have purchased a large tract of land there, and have erected one of the finest Gothic cathedrals in the country. Beside it they placed an open-air hall, and now a new synodal house is to be built, which, besides the offices of the church officers, will contain schools for the children of the colony and a seminary. The surrounding land will be sold only to Swedenborgians.

J.T.M.

Mormons in Utah. The population of the State of Utah is about 500,000, of whom about two-thirds are Mormons. Salt Lake City has a population of 125,000, and of these 62,000 are members of the Mormon Church. A little over 6,000 are Protestants, and about 4,000 are Roman Catholics. Outside of Salt Lake City and Ogden, there are 75 Protestant churches and missions in Utah, of which 32 belong to the "Presbyterian. No Protestant preacher resides in ten counties of the State of Utah. The only Protestant college belongs to the Presbyterians".

The Mormons lead the most atrocious false doctrines, such as: "There are many gods, male and female. These are equal to men. The eternal Father is an exalted man"; or: "Men and women can become gods and goddesses, namely, if they are baptized by a Mormon priest and accept the Mormon gospel"; or: "Smith the founder of the Mormons and his followers can make additions to the Bible, for they have divine revelations."

These soul-corrupting heresies label the Mormon sect as a Satanic school; and yet it claims to be a Christian church! Their heresies are most zealously covered up by the Mormon apostles when they go on "mission. J. T. M.

The Sons of Hermann. of this lodge the "Ev.Luth. Gemeindeblatt" reports as follows: "At the beginning of this year the meeting of the Grand Lodge of the Sons of St. Hermann of Minnesota was held at Stillwater, Minn. These meetings are held every two years. At this year's meeting one hundred officers and delegates were present. Among the resolutions passed, it should be particularly noted that it was decided to drop the designation of "Lodge" in the future, and to use instead club names and numbers. An applicant is also to be appointed to recruit new members. That, at any rate, is the reason why the word, Lodge, has been dropped. One knows the position of our congregations in relation to the lodges, and therefore believes that it will be easier to win members within our congregations if one does not call oneself a lodge. It is clear that a change of name does not also bring about a change of fact. During the past world war, many German town and street names were taken away and replaced by others. That is why the cities and streets remained the same as before."

If the Sons of Hermann do not "learn from a Lodge, they must also prove this by making their meetings public and by also giving public information about the purpose of the Association, ritual, constitution, etc.

J. T. M.

Abroad.

A day of joy in Berlin. May 29th was a great day of celebration and joy for the Lutheran Church of the Holy Trinity in Berlin-South. On this day they were granted the privilege of laying the foundation stone of the church they had longed for for so long. It was on Sunday Exaudi, which means "Hear!". The LORD had heard our prayers, had helped above asking and understanding. Now the congregation was gathered for praise and thanksgiving.

The congregation was enabled to proceed with the building of a church through the friendly cooperation of American fellow believers, especially Mr. T. H. Lamprecht from New York and then also Mr. E. Tetzlaff from Minneapolis, Minn. who advanced the funds necessary for the construction. Without their help we would not now be able to think of building it, as it is impossible in the present economic condition of Germany,



The congregation at the laying of the foundation stone in Berlin.

to raise such large sums as are necessary to build a church.

God the Lord gave us the most beautiful weather for the celebration. The congregation gathered on a beautifully situated piece of land. Representatives of all the congregations of Berlin and Potsdam were present, as well as many guests from out of town. Prof. D. G. Mezger held the ceremonial address. In him the congregation also saw the representative of the American fellow believers, through whose mediation we were given the opportunity to start building the church. Rector M. Willkomm of our Theological College in Zehlendorf-Berlin commemorated the feast day of the Lutheran Church in another address. 350 years ago, on May 29, the Formula of Concord, the last confessional document of the Lutheran Church, was completed. It was a strange coincidence that our congregation was able to lay the cornerstone of its church on this very day. Therefore it was



Dr. H. Koch lays the foundation stone for the new church.

Behind him, from left to right, are D. Mezger, Rector Willkomm, and other pastors of the Free Church.

It was also a matter of course that, among other important documents, the confessions of the Lutheran Church were placed in the cornerstone. The ceremony of laying the foundation stone was performed by the local pastor, Dr. Heinrich Koch. It was a special hour of consecration for the festive congregation when they were allowed to say the Christian confession of faith together and when then, under the sounds of the bells of a neighbouring church, the Lord's Prayer was recited.

was spoken. With the singing of the hymn "Now give thanks to God" the celebration, which was so memorable for the congregation, closed.

There is good reason to hope that the church will be finished by the first Advent and can be consecrated on that day, God willing. In any case, it will at least be under roof when our American fellow believers, who are leaving New York on the steamer "Lützow" on July 14, will be in Berlin from August 16 to 20. We hope to have the opportunity then to show them our wonderfully situated Theological College in Zehlendorf and also our new church in its shell.

H. K o ch.

German Missionaries Wanted Back. "Das Evangelische Deutschland" writes about this: "Great difficulties still stand in the way of the return of the Hermannsburg missionaries to India; but the Indian congregations of this mission remain faithful to their old mother[^]. They have addressed a petition to the Bishop of Madras, asking for the return of their old 'fathers<. Objections which reminded them of the present poverty of the German mission they rejected with the words: 'As long as our mother had milk in her breast, she gave to her child; as long as our fathers had money, they gave it. If they have no money now, it is our duty to feed them. We long more for their paternal presence than for their money. Even if we had ten thousand disciplinarians, we do not have many fathers. The Germans have given us life in Christo JEsu through the gospel.'"

J. T. M.

A pathetic Christ. As has already been reported in these columns, the much-named Theosophist leader Anna Besant has declared the young East Indian Krishnamurti to be the Messiah who is to come, indeed the Christ made flesh again. He has now finished his studies and begun his public teaching. An Englishman, Stanley Jones, had a long conversation with this new Indian Christ some time ago. He described him as an amiable character, but with only mediocre gifts of mind and a defective spiritual conception. To this Krishnamurti curses like a true Englishman. Stanley Jones left him with the impression, "If this man should indeed be the last refuge of poor sinners to help them out of earthly misery, God have mercy on them!"

The word of the apostle Paul, "Thinking themselves wise, they became fools," Rom. 1:22, fits Anna Besant and her deluded followers also. J. T. M.

The end of the old witch.

There was an old witch in our village.

"An old witch?"

Yeah, yeah, an old hag.

"Oh, you're doing good, sparrow! There are no witches! That's just an old superstition. Nowadays, no one believes in witches anymore."

So? Doesn't anybody believe in witches anymore?

"No."

You're way out of line. Nowadays, a whole bunch of people still believe in witches.

"Yes, perhaps among the stupid peasants."

So there was an old witch in our village. Do you have anything else to say?

"Go ahead and tell!"

Good. So there was an old witch in our village. Actually she was not in the village, but lived a little way off, on a sort of heath, in a little cottage by herself, all alone. It was an old, scrawny woman, with wicked, piercing eyes, and a long, crooked nose, and the nose and cheeks were red and full of hätzlichce us something, though!"

No, not at all. That's exactly what she looked like. And everyone was afraid of her. If cattle got sick somewhere, they'd say, "The old witch did that!" But if anyone was ill and wanted to get well, he would creep up to the old witch in the dark in the evening and let her "talk" to him - that is, if he could still creep. Otherwise he would send for the old witch.

O, the people used the old witch very much. If any one had a grudge against another, he went to the old witch, and gave her money, that she might hurt him by her magic means. If any one had stolen anything, he went to the old witch, and she knew how to find out the thief by all sorts of mysterious means. Boys and girls had their fortunes told by her. And I don't want to tell you everything else the witch did.

Suddenly the old witch was no longer seen. She no longer went out of the house. Nor did she let anyone come in to see her. Only a girl who was somehow related to her and who did not have a good reputation went to see her every day. At last she stayed with her.

The old witch was sick.

They said she had cancer in her face and it was eating away her whole face. But they didn't know for sure.

After a while, one day, the old good pastor's carriage was seen driving through the village towards the old witch's house. And there it stopped. And the parson got out and went in. And stayed there a long time. Then the people wondered very much. "What does the parson do to the old witch?" So said even those who had used the old witch herself.

And the parson came again and again. At last I asked him what he was doing with the old witch. Then he said, "Come with me next Sunday afternoon after church; then you will see what I am doing."

After church I went to the pastor in the sacristy. "Pastor, I would like to go with you to see the old witch, as you have given me permission to do."

"Yes," he answered, "I want to take you with me as my sexton. I want to administer Holy Communion to the old woman. She is near death."

"What?" said I, "the holy supper? The old witch?"

He looked at me gravely. "Here," he said, "take the supper utensils and come with me."

I went along in silence. I carried everything that belonged to Holy Communion. We entered the house. We entered the parlor of the old - no, now I won't say "witch" - the old woman. She was sitting in a chair in the middle of the parlor. She had on a black dress. Around her neck, shoulders and chest she had a white cloth. The whole room was clean and tidy. But how - oh how the old woman looked! I had never seen anything like it before! Nor have I seen anything like it since! The nose was all gone. The bare bone peeped out. The cheeks next to the nose had been eaten away. And the most horrible thing was that the lips were eaten away too. You could see the whole set of teeth, like a skull. And the smell! I had to turn away. I was really afraid I'd fall over. I went to the

succumbed and died in faith in his Saviour, whom he also preached so simply and sweetly. He reached the age of 70 years, 8 months and 6 days.

In 1885 he married Barbara Schaffenacker. God blessed their marriage with two children who survive him along with their mother.

After a short service at the mortuary, conducted by

Closer, the funeral service proper was held in the Zion Lutheran Church at Lincoln, Ill, where Pastors Wittrock and Barthel preached. The faded body was laid to rest in the cemetery of his former congregation at Chestnut, Ill, with Rev. F. W. Hein officiating. J. B.

Teacher G. H. Wilhelm Horst was born in Waconia, Minn. on May 28, 1863. His parents were P. J. Horst 86n. and Margaret," nee Thomä. After his confirmation he attended the academy of Northwestern University at Watertown, Wis. for three years. He then worked on the farm for quite a number of years. Later he decided to become a teacher, and graduated from the teacher's seminary at Addison in two years.

His first position was in Bonduel, Wis. York, where he served from 1888 to 1896. In 1896 he followed the call to St. Luke's School, Cleveland, O. Here he has served as senior teacher just twenty-five years with all fidelity and manifest blessing. The state of his health induced him to resign in 1921.

He had a small property (ikruit-Inrm) near Cleveland. On the 3rd of May he went out to remain there for several days. But the same night he was quickly and unexpectedly called away from this life, and, we confidently hope, entered into eternal rest.

He was married twice. His first wife, Wilhelmine, née Rengstorf, died in Bonduel. In Cleveland he married Berta Sallmann. He is survived by his widow, two sons from his first marriage and two daughters from his second marriage.

The funeral service was held May 7 at St. Luke's Church and was conducted by the undersigned. The Cleveland Teachers Choir and the school children sang suitable songs.

H. C. Sauer.

would like to teach about something. The book is not a Bible dictionary, but a reference work covering the whole ecclesiastical field. It deals with the main figures and events of the ancient Church and the so-called Middle Ages; above all, it takes into account the Reformation and the entire Lutheran Church: in Europe, in Asia, in Africa, in Australia and especially in America, in its many synods and bodies, its personalities and events. It does not, however, pass by the Roman Catholic Church and the many Reformed communities of Europe and America, but gives briefly their history, shows their doctrine, their institutions and customs, and how they have spread. Non-Christian communities are also named and described: Mormons, **Christian Scientists**, Theosophists, etc.; in particular, the anti-Christian and anti-church lodges are quite fully detailed and described. The teachings of the Lutheran Church are presented according to God's Word and, if necessary, defended against objections; but it is also shown what one has to think of dancing, theatre, prohibition, divorce, **race suicide**, insurance, etc. The Christian education system is described in detail. Special attention has been given to Christian education, and likewise to missions; parochial schools, Sunday-schools, Lutheran colleges, seminaries, eminent educators-all are treated. The various branches of mission find considered, and of the various countries of the earth a brief history of mission is always given, where possible, with the present state of mission. Christians are interested in the poets of their hymns; therefore, among others, all the poets of our German and English hymnals are mentioned with the main stories of their lives. But church music, church art, the individual parts and pieces of the church service, etc. are not left out. Orphanages, hospitals, the various **leagues** and brotherhoods of our country are treated; everywhere, of course, the important personalities, and finally the various points in church finances, such as envelope system, **budget**, **apportionment**, etc. In short, the editors have endeavored to give information about what is desired in our American Lutheran circumstances. - Whether they have always done the right thing in the inclusion or utilization of articles? There will probably be different opinions about that, and there can be different opinions about that. We have made this selection after much consideration and investigation. Whether all the information is correct? We have made every effort in this respect as well. Our twenty collaborators have been asked to work accurately and carefully, and each of the three editors named on the title page has read each article carefully at least once, very many articles twice, and some even three times. Nevertheless, in such a work it is almost inevitable that inaccuracies and oversights will creep in. For the indication of such we shall be grateful. The whole work has caused many a difficulty, anxiety, trouble, and labor during the past years; but we rejoice that we have been able, as we wish and hope, to render a service to our Christians, and invite them to the use of the book.

L. F.

A Treatise on Conscience. By *Charles Scaer*, A. M. The Stratford Company, Boston, Mass. Price, 50 Cts. To be obtained from the Concordia Publishing House, St. Louis, Mo,

This is a Scriptural treatise on conscience by our deserving Professor Scaer at our St. John's College, Winfield, Kans. who is now retiring after many years' service at the said institution. It will be read with pleasure.

L. F.

New printed matter.

The Concordia Cyclopaedia. A Handbook of Religious Information, with Special Reference to the History, Doctrine, Work, and Usages of the Lutheran Church. *L. Fuerbringer, D. D., Th. Engelder, D. D., P. E. Kretzmann, Ph. D., D. D.*, Editors-in-chief. Concordia Publishing House, St. Louis, Mo. **848** pages 5"x9, bound in cloth with gilt title. Price: H4. 50.

Perhaps I may, according to a custom that is found in some circles and has also been followed among us, announce this new reference work myself, because those who have edited and published such a work know most precisely what the book intends and what it contains. For some time pastors, teachers, and church members interested in church matters have felt the need for a hand-held church encyclopedia that could give them brief, reliable information about church persons and things, with special attention to the Lutheran and especially the American Lutheran Church and our own Synod. There are so many ecclesiastical persons, events, and things about which one would like to know something more; but though there is no lack of reference works, yet many find them too voluminous and consequently too expensive; or they are written from an unchurched or other-faith point of view; or they lack just what the American Lutheran pastor, teacher, and layman would like to know. It is to meet this need, and thus to do the church a service, that this *Concordia Cyclopaedia* has been prepared. The standpoint is the firm Biblical Lutheran one. Everything is presented, judged, and decided according to God's Word and the Lutheran Confessions. The point of view in the selection and treatment of each subject has been this, that we put ourselves in the position of our American Lutheran pastors, teachers, and church members, who hear and read of this and that, and are quick to

News about the community chronicle.

Ordination and Introductions.

Ordained on behalf of the District President concerned:

On Trinity Sunday: cand. B. D a l l m a n n at Konnt Olive Church, Milwaukee, Wis. by D. Wm. Dallmann.

Introduced on behalf of the respective District Presidents:

sO Pastors:

On Sun. Reminiscere: P. E. Möde in the Immanuel congregation at Sheridan, Wyo. by P. Th. Hartmann.

On the 1st Sunday, A.D.: Rev. T. Thormählen at St. John's parish, Mattoon, Wis. by Rev. O. Neumann.

On the 2nd Sunday, n. Trin: L. A u g. G. D e i c h m a n n in Trinity parish at Millstadt, Ill, by Bro. J. I. Loose. - H. Bentrup in St. John's parish at Hope, Kans. assisted by LL. J. H. Rengstorf, E. Blau, and G. Kettner, by P. O. H. W. Hornbostel.

On the 3rd Sunday, A.D.: P. H. M. S c h r e i n e r in St. Paul's parish at Stover, Mo. assisted by P. K. Niemann of P. A. G. Kücken. - L. R. G r o t e in the parish at Marengo, Iowa, assisted by P. Wm. Ullerich by P. H. J. Heilman. - P. C. A. K r a m e r in the congregations at Wellesley, Poole and Petersburg, Ont., Can., by P. A. Puscheck. - L. O. H. Schmidt in the Concordia parish at Ciucinatti, O., assisted by LL. Fischer, Ziegler, Kroger, Walz, Sydow, and Littmann, by L. G. H. Cheese.

L. Teacher:

On the 1st Sunday, A. D.: Teacher H. M. Runge in Zion parish at St. Louis, Mo. by P. L. J. Sieck.

The first congregation left the synodal association because of the struggle, but one third of the congregation remained loyal to the truth and formed a new congregation free of lodges. From this it is evident that, contrary to all rumors to the contrary, we are not slackening in our struggle against the secret societies. In his longer overview of the work of the entire Synod, Praeses Pfotenhauer again emphasized the Lodge resolutions passed at the last Synod. With a united front we want to defend ourselves against the intrusion of all societies hostile to Christ into our congregations and, where secret societies have already penetrated our congregations, insist that change be brought about.

Two papers, both rich in doctrine, consolation and exhortation, were presented to the Synod for discussion, the first, in German, by Father G. F. L. List on "The Justification of the World of Sin," the second, in English, by Father F. A. Hertwig on "Absolution."

Among the business meetings, the discussion of the mission report was at the top of the list. In almost all areas, but especially in those in the big city of Detroit, God has let us reap a rich harvest. In ten places, no more support is needed. However, about P2 5,000 will be needed to carry on the work in other places. Unfortunately, this work is often hindered by the lack of money in the church building fund. This fund has a capital of \$>289, 866. 53. The net assets amount to P123, 988. 78. It was quite urgently encouraged that our Christians should also consider this fund by means of loans, especially since in this way they not only invest their money quite securely, but can also render a glorious service to the kingdom of God. - From the student fund 39 pupils and students were supported in the school year 1925-26, in the following school year 43.

The report on our school system was encouraging. The new school law (Dacey Law) is causing some problems for our school committee. (Defense Committee), but our school work is progressing briskly, as can be seen from the fact that the number of our teachers has not diminished, but has increased by six. - Seventy persons (pastors, teachers, pastors' and teachers' widows and orphans) are at present supported in our district from the Provident Fund.

The office of president in our district is connected with special difficulties and demands. To administer this office and at the same time the pastorate of a congregation is beyond the strength of one man. Therefore, it was unanimously decided that in the future the praeses should devote himself entirely to his office, i.e. that he should no longer be the pastor of a congregation.

The motion to abolish an office that has existed among us for years, the office of school inspector, did not meet with such a response. After lively debate, it was decided to postpone the decision on this motion until the next Synod. In this way, the individual congregations should be given the opportunity to thoroughly examine and discuss the proposal before it is put to the vote.

Sincere thanks were expressed to the host congregations, especially the Bethlehem congregation (?P. F. Tresselt and P.J. Gold), for the indeed splendid hospitality.

The following elections were held: Praeses: Fr. J. Schinnerer; First Vice-President: Fr. F. A. Hertwig; Second Vice-President: Fr. A. F. Bernthal; Secretary: Fr. F. Kolch; Treasurer: Mr. E. J. Geyer. Visitors: ?Fr. C. J. Beyerlein, J. M. Gugel, L. List, J. G. Nüchterlein, E. Manske, C. F. Lederer, C. C. Kössel, H. A. Quitmeyer. C. C. Kössel.

To the ecclesiastical chronicle.

From our Synod.

Teachers' Conference at River Forest. The General Teachers' Conference, consisting of teachers from all parts of the Synodical Conference, met again this year at River Forest, Ill, in the newly built, commodious gymnasium of our Teachers' Seminary there, from July 5 to 8. All meetings were opened by organ preludes by eminent organists and with singing and reading of a passage of Scripture. Teacher C. W. Linsenmann delivered the opening address. In an instructive manner he characterized the purpose of all conferences and showed how they serve to instruct and encourage the faithful teacher. By attending the conferences we are enabled to serve God better and better in His vineyard, and encouraged to persevere faithfully in our difficult, yet so blessed ministry, in spite of all hostility from within and without. There were nearly 300 persons present, mostly teachers, and they came from all parts of the country, from California to New York, from Minnesota to Texas.

The following papers were presented and discussed, partly in the German, partly in the vernacular: 1. What is a Lutheran Education? School Secretary A. C. Stellhorn. 2. modern pedagogy in religious education: Prof. W. Kräft. 3. The teacher in intercourse with members of the congregation: Teacher R. W. Dobberfuhr. 4. On the instinct of plants: Prof. C. W. G. Eifrig. 5. How can our school examinations be improved? Teacher J. A. Koß. 6. the teaching of music in the public schools: Prof. H. C. Gärtner. 7. The personal influence of the teacher: Teacher M. Lührs. 8. the aim and treatment of biblical history: Prof. A. C. Stindt. 9 The aims of music instruction in our schools: Prof. C. Haase. 10. new developments in the method of teaching reading: Miss C. Baker. 11. Is our method of teaching religion as successful as it should be? Prof. Ed. Koehler. 12. What can the school do to meet the diversity in aptitude and in character of the individual children? Teacher Ed. Piepenbrink.

On Thursday evening there was a social gathering in the dining room of the seminary. Even merriment, as long as it remains within the bounds of the Word of God, has its justification. The chairman for this evening was Prof. Eifrig, who discharged his task with skill. Special thanks are due to the women's associations, who saw to it that we did not lack the necessary hospitality during the conference.

And what is the practical result of the conference for our schools? This can hardly be summed up better than in the words of a colleague who said to the writer of this report: "These General Conferences are a great blessing for me and my school, otherwise I would not have made the long journey. I might as well have stayed home and enjoyed my vacation." Well do our Synod as long as it has teachers of such spirit in its parochial schools! God keep these our schools and multiply them daily! For they form the foundation on which to build later. Only eternity will show in full measure that time and money have not been sacrificed in vain for this great cause.

J. Vornsand.

Domestic.

Bibles and Testaments in Braille. "There is a great demand for Bibles and Testaments in Braille," writes the "Lutheran Herald." The American Bible Society reports that they have never had so many of these Bibles

The gifts of charitable people make it possible to sell these books below cost; but they are still expensive enough for most blind people. For all the books of the Bible they have to pay at least twenty dollars. Last year the demand was so great that no one could be sold the whole Bible, but only individual books. Special efforts are now being made to provide Bibles for all the blind. There are at present about 100,000 blind people in our country. Thanks to the progress of medical science, the number of those born blind and those blinded during childhood is decreasing noticeably.

"It may interest our readers to know that there is also an English edition of Luther's Catechism in Braille. Of course, not every blind person can read this script; that must be learned with greater effort."

Our synod is also doing missionary work among the blind, as can be seen from an article in this issue. We cannot make them see physically, but we can make them see spiritually, and that is truly a glorious work.

J. T. M.

Mission to the Jews in America. The "Lutheran Herald" wrote some time ago in its report on the Synodal Assembly of the United Lutheran Church also about the mission among the Jews which that church is engaged in. We read, "The report of the Committee on Mission to the Jews was read by Rev. F.O. Evers of Philadelphia, and read with commendable brevity, and yet in a manner that left nothing to be desired in force and clearness. In four cities, Pittsburgh, Philadelphia, Baltimore and Toledo, missionary work is being done from a headquarters under the Lost Sheep of the House of Israel. The committee, however, urges upon the churches, and indeed upon all Christians, the duty of carrying on missions in their own circles, of proving soul-seeking and soul-saving love, after the example of our Saviour, against the Jewish families living in the neighborhood. Every Christian church should become a mission center. Missionary H. Einspruch, who has his field of activity in Baltimore, claims that four million Jews live in North America. He is himself of Jewish descent, is working in Baltimore with evident success, and has procured for the American Bible Society a new translation of the Gospel of Matthew into what is known as Yiddish.

J.T.M.

An American writer's judgment on the Bible. That not all the famous men of our time despise the Holy Scriptures, but quite a number of them quite appreciate God's Word, is proved by a saying made some time ago by the well-known writer, Zane Grey. of the Bible he judged, "The Bible is the greatest book that ever was written. It has been a great blessing to me, and the great leaders in the distinct field of literature, whom I have read most diligently, have been zealous students of the Scriptures and godly men. I can say that the most eminent judges of our courts throughout America are agreed that the want of religious education in the home is the chief cause of so many young people straying nowadays."

He who studies the Bible diligently not only learns to appreciate it rightly, but also knows how to judge other things rightly. Sin clouds human judgment. God's Word clarifies and enlightens it. "Godliness is profitable for all things," 1 Tim. 4:8.

J. T.M.

Salvation Army Activity. The Salvation Army, probably better known by its English name, the Salvation Army, has recently trained four hundred men and women in its four training schools in New York, Chicago, San Francisco and Atlanta for

the service of her mission in the field. At the same time, however, she reports that she could employ twice as many workers at present, since her missionary work is expanding greatly and she is enjoying more and more favor with the American people. She is especially short of older workers who could find employment in the women's homes and hospitals. In the recently flooded areas the workers of the Salvation Army have rendered valuable relief services.

J. T. M.

Mean things are not sin. The "Christlicher Hausfreund", the weekly paper of the German Adventists, writes about the consumption of cigarettes in our country as follows: "According to the United States Treasury, cigarette smoking is on the increase. More than 8,000,000,000 cigarettes were consumed in our country in March. If the increase continues as it has been, the prodigious sum of 100,000,000,000 will be reached this year. To this must be added the use of tobacco in other forms. In 1912 the American people spent on tobacco not less than P 1, 200,000,000, but on foreign missions a hundred times less, only P 12,000,000. True Christians who would one day appear before the face of God put away the vice of smoking, as it degrades human nature and numbs the senses."

Hardly anyone will want to defend smoking as a fine custom. But to call it a "vice" marks Adventists as zealots who make sin of something that is not sin. According to God's Word, there are "middle things," that is, things that are neither commanded nor forbidden in Scripture. Where God's Word does not forbid, neither should a church make things sin.

J. T. M.

The Roman Church and Education. Wherever the Roman Church holds sway, ignorance and spiritual neglect are found. So also in Mexico, where at the present time the government is resisting to the utmost the all-squeezing power of Rome; of the Calles government, Mrs. Margaret Ernst writes in the *Churchman* magazine, "Under the subjection of the According to the Calles government's education department, 300 village schools opened their doors last year to children who could not read or write, who worked in the factories or gathered coffee beans in the plantations. In the next year, a total of 5,000 such schools are to be opened. The government spent 22 million pesos on education last year and also included newly equipped factory schools. In addition, four rural educational institutions were opened, as well as a kind of wandering school, which moved around in remote districts and provided the rural population with better tillage; Ulan also founded evening schools for adult workers, and health education was introduced in all schools. The Catholic Church, which had hitherto been the only practical department of instruction, made little effort to teach these scattered illiterates [people who could not read and write]; it built cathedrals with golden altars, but no schools."

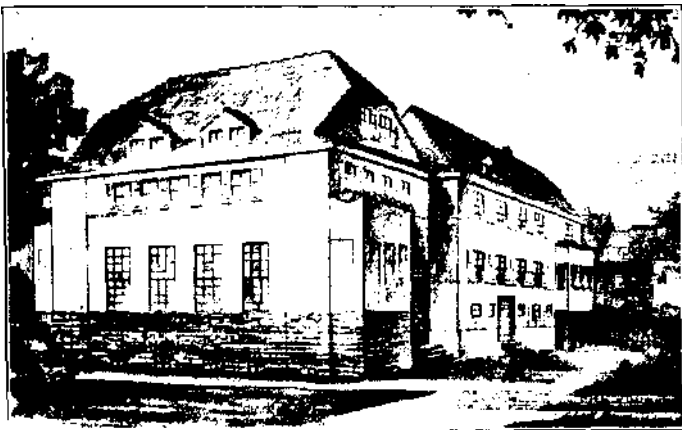
J.T.M.

Abroad.

Parish house and children's home in Potsdam. P. P. H. Petersen, the pastor of the free church congregation in Potsdam near Berlin, writes to us: "The enclosed map shows you the parish hall of our Lutheran Trinity Church in Potsdam. Finally we have come so far that we can only build this parish hall. The money is borrowed, of course, because my poor congregation, which is also still very young, cannot do very much. We try hard, but we are mainly dependent on outside help. For our church work, however, it is absolutely necessary that we have our own parish hall. We

did not want to build a church because a parish hall is more practical and cheaper for us. Downstairs is the church and community hall, and upstairs is the pastor's apartment. Our church work will only be able to flourish when we are able to preach the gospel freely and unashamedly and defend our position without being thrown out on the street. I have the best hope for our church work in Potsdam and the surrounding area when our parish hall is finished."

We have often emphasized in the "Lutheran" that it is absolutely necessary for the growth of the Free Church that our European brethren receive strong help in the building of churches, chapels, church halls, and community centers. This is especially true of Berlin and its environs, a center of Free Church work of special importance. The Free Church has opportunities at present as never before.



Community center and children's home in Potsdam, Germany.
(P. P. H. Petersen.)

The front building is the parish hall, the back building is the children's home.

P. Petersen writes: "Next to the parish hall you can see the Ev.-Luth. children's home Potsdam. Both buildings are on our grounds, close to the garden Sanssouci. The children's home is a gift of the Walther League. So you see that we have great courage in Potsdam. Who should not be able to do something for the Gospel and for love!" L. F.

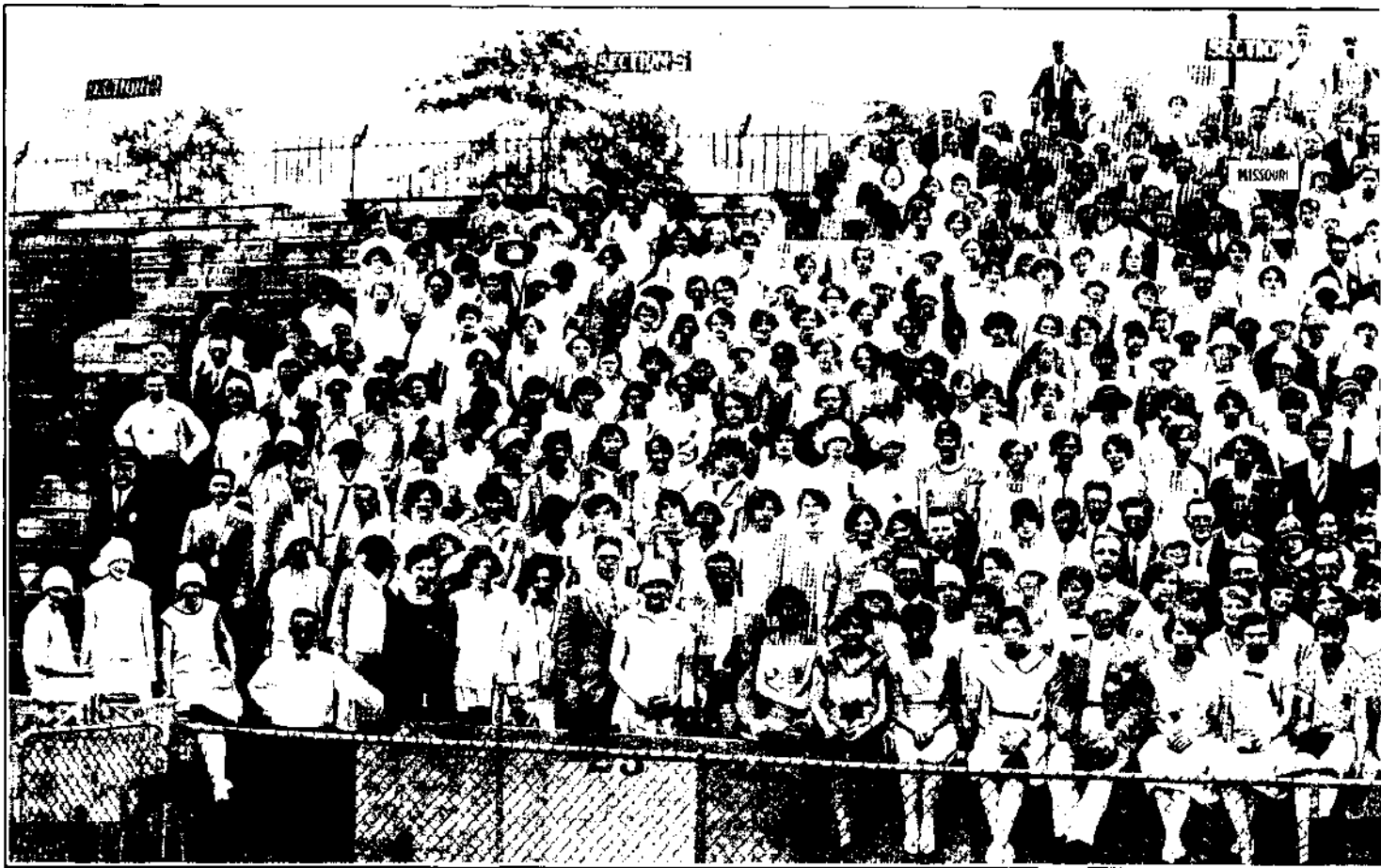
The danger of the many church periodicals. Just as in America, so also in Germany disadvantageous consequences show themselves when too many church periodicals appear in a church community. We read in the "Allgemeine Ev.-Luth. Kirchenzeitung": "The 'Neue Sächsische Kirchenblatt' calls attention to unfortunate concomitants of the introduction of church community journals: On the one hand, the old Sunday papers, such as the "Nachbar", the "Pilger", the "Sonntag und Alltag", have been cancelled by some in the congregation, since one did not want to keep two church papers next to each other and the paper of one's own congregation was preferred by some. On the other hand, pastors who were otherwise valued contributors to church magazines with a larger readership, only used their writing skills for the benefit of their church magazines, especially when they had to fill more than just the last page of a regular church magazine. Thus they deprived the larger church papers of their cooperation, and in some cases perhaps even of a piece of their inner sympathy. We shall have to take pains to keep adding new subscribers to even the widely circulated sheets, such as "Neighbor," "Pilgrim," and "Sunday and Everyday Life," and to maintain the old ones. These sheets cannot indeed replace the parish papers/ " - Do not these adverse consequences show themselves in our midst? L. F.

"Only children." about the "only children" the municipal pediatrician in Barmen, Dr. Hosfa, expresses himself as follows: "While in former times the word was: 'Many children, many blessings,' it is said by the advocates of the so-called Zweikindersystem: 'The smaller the number of children, the more careful and copious the care, nourishment, and education.' Medical and human experience teaches that this view is wrong. The man to whom from childhood all paths are paved, all wishes fulfilled, fails in life much more easily than the man for whom a hard school awakened the power of resistance, steeled the will. The 'only children' are the terror of teachers and the regulars in the doctor's office. It is by no means a coincidence that strong personalities, leaders, creative artists and researchers often come from families with many children. The famous musician Handel, like the great naturalist Fraunhofer, was the son of a poor master glazier, the last child among ten siblings; the Lutheran sound engineer Johann Sebastian Bach the last among twelve children, the German writer Lessing the thirteenth child, the American Benjamin Franklin, the inventor of the lightning conductor, the sixteenth child of a common soap boiler. There had siblings: the physicist Werner von Siemens twelve, the painter Albrecht Dürer thirteen, Luther six, the musician Haydn eleven, and so on. All talk as if one could improve the quality by reducing the number of children has proved before the judgement seat of history to be completely devoid of content and utterly incorrect slogans." We take this notice from the "Allgemeine Ev.-Luth. Kirchenzeitung". L. F.

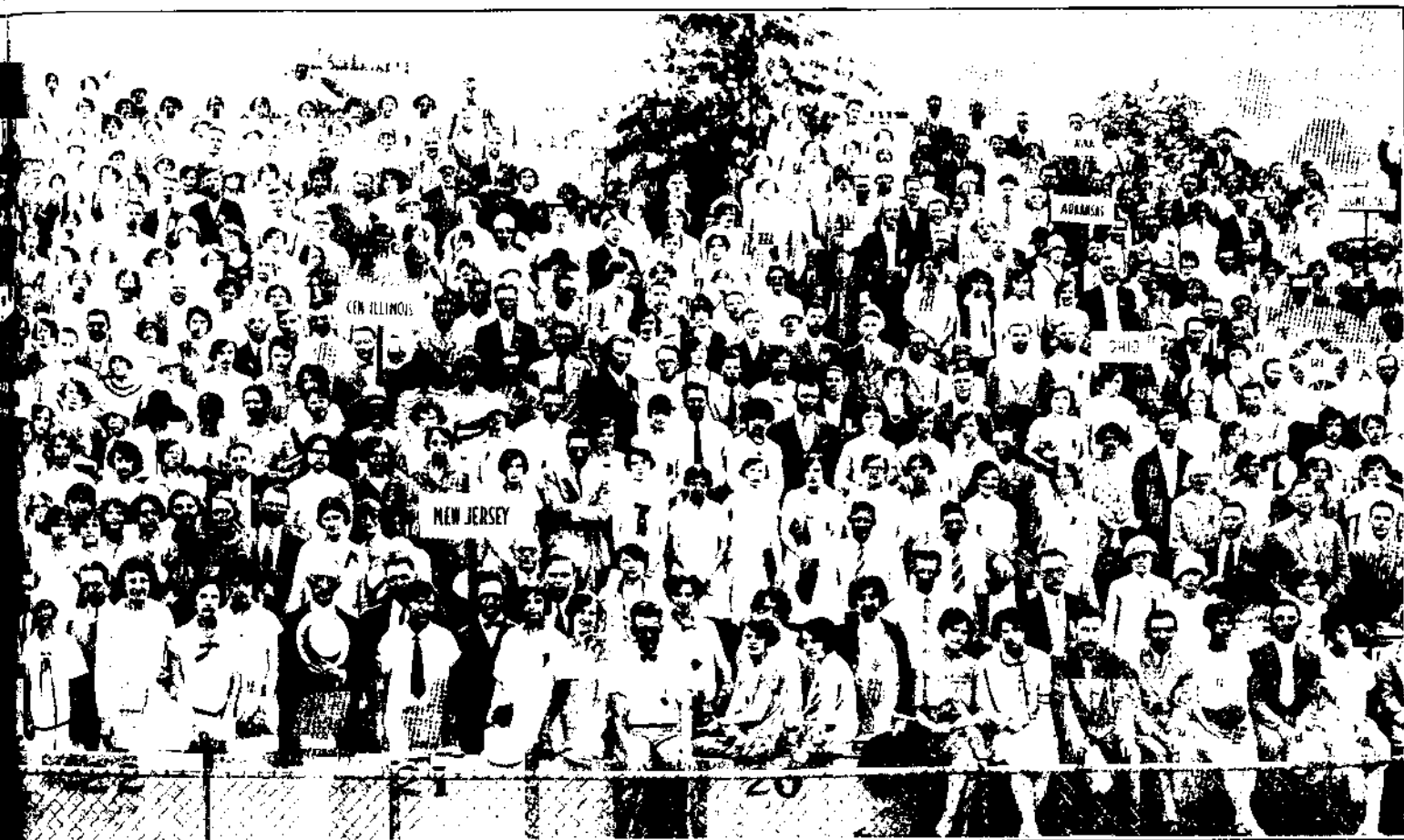
Non-religious schools are not neutral. In the pamphlet "For the Future of the People" Dr. Kolfhaus describes the struggle for denominational schools in Holland. That the so-called "religiously neutral" schools are in reality thoroughly hostile to religion he proves with a few examples. When a liberal school inspector reminded a school festival that Christianity, especially the Gospels, contained unique moral values, he was punished with dismissal at the instigation of the Jews. Every teacher who used the Bible in his school and recommended its contents to the children had to be prepared for the same fate. In the history lesson the youth heard nothing more In the history lesson the youth heard nothing more of the heroic struggle of the fathers for their Protestant faith. Because the government is afraid of Rome, neither the Reformation nor anything Protestant may be mentioned in school, "and that in a country where every town is a monument of faithfulness to the faith even unto death." A former pupil of the religiously neutral school, the writer Netscher, sums up his judgment of this school thus: "Let us only confess that we are people without ideals - not because we did not want ideals, but because these were made impossible to us - we children of this eternally cursed half-knowledge, of the neutral school, of an education without faith, which we no longer received, as our fathers did, great, glorious ideals on our path through life."

These, however, are "voices to be heard." Let us thank God that our Synod has "confessional schools" far better than the best in Holland, the land of the confessional school! J.T.M.

Mission among the Jews in Palestine. The British Society for the Propagation of the Gospel among the Jews, as reported in the "Kirchenbote", reports the following about the year 1926: "We have much cause to thank God for the blessings resting upon the work in Palestine. The growth has been wonderful. In 1921 we had only one missionary there, now we have ten, and they have the help of the (continued on page 274.)



Group picture of the Walther League, the



Confirmation class gathered in St. Louis on July 21.

of a number of helpers. At that time we had only one building, which had no furnishings, and was much in need of repair; now we have a well-equipped mission-house on Mount Carmel, and a new property has been purchased next door, while in the interior of the city we have rented premises where we can work upon numerous Jews whom we could not otherwise reach. Not only do meetings of various kinds follow rapidly upon each other, but at some the Missious rooms are crowded to the doors, and the earnest attention which the Jews give to the Gospel message is striking. The meetings are held especially in the Hebrew language, but Yiddish, Arabic, German, and English addresses are also delivered. Besides the activity in these centers, Jewish colonies are also visited. "

J. T. M.

"Without your book." The "Evangelical Germany" writes: "One of the most difficult missionary areas is Arabia. Direct Christian influence is still as good as impossible for the missionary; the Arab is only accessible to the Koran [the religious book of the Mohammedans] and its teachings. By means of the medical mission, however, the Arab mission is gradually succeeding in reaching at least the more important parts of the country which were otherwise closed to the missionaries. In the last year, for example, the hospital in Bahrain provided medicine for 33,000 patients and performed 758 operations, in addition to 992 house calls. Even the Sultan Jbn-Saud read himself treated by a missious physician and encouraged the advance of the medical mission, although it was generally known that at the opening of the dispensary, in front of which the patients gather, a Bible word is always read and prayed. The opening of a hospital in the interior, however, has been refused by the Sultan. He sent word to the missionary doctors, 'Without your book and prayers you may come, and we will build you a hospital; with your book and prayers we will not have you, though we will gladly invite you occasionally for a stay of a few months.' "

J. T. M.

Missionaries return. The Augusranasvuode has recalled all its missionaries who were standing in Houan Province, China, according to a report in the "Gemeindeblatt". Of the missionaries, numbering ninety-four together with their family members, fifty-four had already left the country on April 8. One of the missionaries, Dr. C. P. Friberg of St. Peter, Minn. who had been fstanding in China for about fifteen years, is missing. His wife and three children were with him in China. It is feared that he is being held in captivity by Chinese bandits. May the faithful God hear the prayers of us all very soon, and give peace to the poor, unhappy Chinese people, so that we Christians there may continue to proclaim the much nobler peace of the gospel to the praise of our Saviour! J. T. M.

From World and Time.

Dirt and Filth. The "Lutheran Herald" makes the following announcement about the attempt of European governments to eliminate the literary filth by which the youth is poisoned. We read: "The Irish government has appointed a commission to consider how the flooding of the country with trash and filthy literature may be effectively combated by law. The main aim is to prevent the importation of indecent books from abroad and the sensational reporting of crimes and divorces.

trials, against which a law has recently been passed in England, and to take action against the books and writings which propagandize for birth-restriction."

Such a movement is also under way in our country. Unfortunately, an enormous amount of trash and filthy literature is printed and distributed in this country as well. Parents in particular should keep their eyes open.

J. T. M.

A practical law. "In order to combat the decline in the birth rate," writes the "Apologist," "a law has been proposed to the Hungarian National Assembly, according to which the only child in a family should inherit only hasten thirds, and two children only two-thirds, of the parental property. The rest of the inheritance would fall to the state and be used to support such families as have more than three children."

Such a law would not be bad, and since it is mostly the wealthy parents who have "declining births," the poorer families would be greatly served by it. Our country is one of the few that has not yet provided by law for parents with large families.

J.T. M.

The missing link. The defenders of the theory of evolution are known to be on the lookout for the bones of the being that is supposed to have existed between man and animal, for the so-called "missing link". Again and again it is reported

that the bones of such creatures had been found, but each time the finds turned out to be something else. So again recently. In September 1926 the Associated Press had reported to London from Java that a certain Professor Heberlein at Trinil in Central Java had discovered "a complete skull of the prehistoric ape-like creature called by some the missing limb and by science the Pithecanthropus Erectus. This news caused no little excitement among British scholars, for the find was considered of special value, as no complete skull of an ape-man had ever been found before. Two months later the truth came to light. The famous skull turned out to be the kneecap of an elephant!"

The scientists must now continue their research, but it will be a long time - until doomsday - before they discover the bones of an ape-man. There never was such a creature. J. T. M.

After taking office.

The Lutheran publishes a number of announcements of ordinations and inductions in each issue. Every week, every month, pastors and teachers in our synod take up new positions. But especially in the coming weeks, when so many candidates for preaching and school offices will be inducted into office, these advertisements will pile up. May all concerned, pastors, candidates, teachers, and congregation members, cherish the sentiment expressed in the words a pastor addressed to his congregation members through his church bulletin. He wrote, among other things:

By the time the reader receives this issue of our paper, five weeks will have passed since my induction into the ministry of this congregation. How quickly these days have passed! How varied and manifold have been the impressions I have received, the experiences I have encountered, the lessons I have learned! I think it is fair to say that I have already gained some insight into the conditions here, and that I find confirmed what the letter from Bern addressed to me at the time expressed: it is a widely ramified area, a large "we".

Ind. to prepare himself for the sacred preaching ministry. After six years' study he went to St. Louis in 1878, where he learned in our theological seminary all those subjects which made him capable and skillful for the conduct of the sacred preaching ministry. Immediately after his dismissal he served a congregation at Winfield, Kans. where he remained long enough to awaken interest in the establishment of an institution, St. John's Lutheran College. Soon, however, he was called to Dorchester, Wis. where he remained six years. His next place was Chippewa Falls, Wis. where he labored eight years. In 1896 he was called to St. Paul, Minn. Here he ministered four years, until Trinity in Detroit appointed him assistant preacher to their old faithful P. J. A. Hügli. As assistant he served two years; then, after the retirement of the principal pastor, he became the pastor of the church. From 1902 until his death he now ministered alone to this congregation. To the church at large he served as president of the board of directors of the Home for the Aged at Monroe, Mich. and as a member of the board of directors of the Deaf and Dumb Institution at Detroit, as well as in public lectures and with the pen. Notwithstanding his beautiful knowledge and gifts, he remained a humble disciple of the Lord Jesus, whom he loved dearly and preached. With his wife, Martha, née Plehn, whom he took to the altar in 1883, he lived in happy wedlock. "Blessed are the dead who die in the Lord from now on," Revelation 14:13.

Heinrich Frincke.

Such reference works exist in German and English in large numbers and of very different scope, from single-volume works to works of twelve to twenty volumes, also different in terms of richness, thoroughness and reliability. One of the best-known works, which even before the war had found wide circulation in our country, occupied a prominent place in many private libraries and was much used in larger public libraries, was Meyer's Lexicon. Rightly so. For the Bibliographical Institute at Leipzig, by which the work was published, can look back on more than a hundred years of restless labor in the field of book publishing, and has ever and ever given special attention to this very work, without sparing the expense. Some twenty-five years have passed since the previous sixth edition began to appear in twenty volumes. The new seventh edition now coming out, which has been entirely rewritten and reedited, and of which five volumes are already ready, will be limited to twelve volumes. Nevertheless, the new work, so far as it has appeared, contains as many headwords as the previous edition, indeed more. This was made possible by a tighter summary of the material. Too much detail, which is only of value to specialists, has been avoided; despite the richness of what is offered, a clear overview has been maintained, and the entire presentation has been adapted as much as possible to the understanding of the general public. The whole work is, as far as this is possible for such a work, factual. More than 150 contributors, all experts in their field, have put their energies into the service of this work. With regard to history, which has been so reshaped in the last twenty-five years, to geography, which has changed so much as a result of the World War, to technology and the natural sciences, where so much progress has been made, to economics, law, education, etc., this great work, with its revised and completely new articles, is up to date. In addition, there are the supplements: colored and black plates, maps and plans, which are produced according to the latest methods, many illustrations inserted into the text, which make the work also externally beautiful, as well as the printing is very good and clear and the binding very tasteful. Admittedly, with regard to biblical and theological articles, one must be careful, as with any major reference work today. The point of view is modern. The theological co-workers of the work, such as Gunkel in Halle, Krüger in Giessen, Schian in Breslau, belong to the modern-critical direction. But this liberal point of view is not as widespread or as demanding as in many other similar works. And as a rule, one does not seek information on biblical and theological subjects in such general reference works, but rather in special biblical and ecclesiastical lexicons. We have used the volumes so far published during the past few months, and have tested their richness by special samples, and consider the work to be an exceedingly thorough, versatile, valuable work of reference.

L. F.

New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Knowledge unto Salvation. Outlines for Adult Class Study. By *Paul E. Kretzmann*, of the Department of Religious Education, Concordia Seminary, St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. 70 pages 4 1/4 x 6 1/4, bound in cloth with gilt title. Price: 40 Cts.

This little book is a very welcome tool for teaching adults. It contains thirty-two lessons in all, but some of them can be transitions. The manner of treatment is somewhat different from that usually found in such aids. It is more akin to the course of teaching in a dogmatic, but for all its brevity it proceeds very thoroughly, and therefore serves especially well a particularly important task of the present day: the thorough instruction of such persons as wish to join our Church only as adults from other ecclesiastical communities or from the world. The book shows throughout the author's experience in the field of teaching. We wish it a wide circulation.

L. F.

Word-Pictures of Bible Events. A Study for the Children of Men To-day. Intended for the general reader, both young and old, as a companion in his or her daily meditations. By *Wm. Moenkemoeller*, Concordia College, St. Paul, Minn. No. III (Joshua, Judges, Ruth). 100 pp. 6 x 9. Price: 35 Cts. To be obtained from the Concordia Book Store, 841 1st St. S., St. Louis, Mo.

The third volume of this repeatedly recommended aid for the understanding and teaching of the Bible is now available. It covers the books of Joshua, Judges and Ruth. The first volume dealt with the first book of Moses and the second with the remaining four books of Moses. The present delivery is divided into thirty sections, each averaging two to three pages. Also to this delivery one can get an instruction for study with questions (*Guide Lines for Study*) for 6 cents. We again recommend the work to our readers and wish it continuation and completion.

L. F.

Meyers Lexikon. Seventh edition in a completely new edition, with about 5,000 text illustrations and over 1,000 plates, maps and text supplements. First volume: A to Bechstein; 828 pages 6 1/2 x 9 1/4, bound in cloth with gold title. Second volume: Bechtel to Conthey; 860 pages. Third volume: Conti to Engmäler; 838 pages. Fourth volume: Engobe to Germanity; 894 pages. Fifth volume: Germanium to Hornbaum; 894 pages. Price: U. 30 per volume.

Among the works that have become almost a necessity for a home library these days is a major or minor reference work called a dictionary of general knowledge or encyclopedia.

News about the parish chronicle.

Ordinations and introductions.

Ordained on behalf of the respective Divisional Prefects were:

On the 4th of Sonnt, n. Trin.: Kand. L. G a l l m a n n at Trinity Church, Wellsville, N. P., assisted by the 88th A. N. Potrafke, M. Gallmeier, H. Wind, H. Gallman and W. Reuning of 8th Geo. Book.

On the 5th of Sonnt, n. Trin.: Kand. W. E i ß f e l d t at St. Paul's Church, Mount Prospect, Ill., assisted by the 88th P. J. Müller, Geo. Lücke, C. Noack, and F. L. Gehrs, by 8. C. F. Eißfeldt. - Kand. A. G. Johnson at St. John's Church, Clarinda, Iowa, by 8th Th. J. Vogel. - Kand. D. Coyner at 8iktü Avaneue church at Los An-! geles, Cal. assisted by 88th W. G. Rühle, L. W. Faulstich, B. H. Saager, J. C. Schmidt, O. M. Burkhardt and C. Berner by 8. E. T. Coyner. - Kand. A. F e r g i n at Zion Church, Tacoma, Wash. don 8. H. H. Engelbrecht.

On behalf of the respective Diftriktspräfidés were ordained and led in:

On the 4th of Sun, n. Trin.: Cand. E. Gräbner, ordained at Im Manuel Church and installed as pastor of St. Mark's Parish zr Pougstown, O., assisted 8. A. E. Bays by 8. P. L. Fieß.

On the 5th of Sunday, A.D.: Kand. P. E. K e r k h o f f in the parish! at Colby, Oakley, Winona, McAllastcr and Sharon Springs, Kans. before 8th K. H. Tiemann. - Kand. A. Engelbert in Immanuel's parish at Braddock, Pa. assisted by 88th E. F. Engelbert un! P. J. Engelbert of 8th F. Engelbert.

In the discharge of the relevant Diftriktspräfidés were introduced:

Pastors:

On Sun. Quinquagesimä: 8. A. H. Semmann in the church at Waterloo, Iowa, assisted by 8. P. Kochs.

On the 1st Sunday, n. Trin.: 8. W. H. L u k e as editor of the Sunday school lessons of the Synod, assisted by the 88th P. König, E. T Lange and H. Gerecke of D. P. E. Kretzmann.

For each Lutheran home

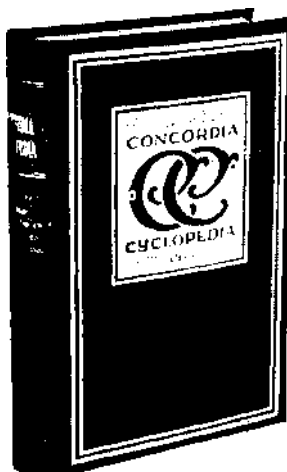
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The content

The *Concordia Cyclopaedia* is a relatively short but comprehensive reference work on religious matters in general, with special reference to the history, doctrine, work, and customs of the Lutheran Church. It is a veritable treasure trove of valuable knowledge, providing information on persons, currents, principles, and events that have directly or indirectly influenced the history and development of the Lutheran Church.

The *Concordia Cyclopaedia* provides brief but accurate information on a vast field of knowledge. A Christian seeking enlightenment will find in this volume not only the necessary information-historical and biographical-but also authoritative statements regarding what Scripture teaches about issues of the day.

The orthodox Lutheran doctrine, rationalistic theories, ancient and modern sectarian aberrations, Roman Catholic assertions and teachings, the vain incursions of apostates and arch-heretics: all these and more are found here. All the major secret societies are treated. There are sterling articles on women's relief work in the Church and female educational institutions. Lovers of history will read with the greatest satisfaction the treatises on Rome and the Reformation. In short, one need only glance through this peculiar volume to be convinced of its completeness and wide scope.

Pastors, teachers, students, and laymen who need to use reference works and desire enlightenment in harmony with the Bible and the Lutheran Confessions will find the *Concordia Cyclopaedia* indispensable. This work should be found on the bookshelves of every Lutheran school, every congregation, every Junior and Senior Walther League, all Bible classes, church members and officers, and public libraries.

Statements of the religious press

"The more closely we examine this book, the more firmly we become convinced that the whole enterprise was justified; for the information here afforded not only extends to some subjects on which nothing is to be found in other works of reference, but we know of no other which offers so much of the reliable in so condensed and accurate a form."

(*Lutheran Witness*.)

"Another monumental work of unusual value to hundreds and thousands in our Synod."

(*Concordia Junior Messenger*.)

"The *Concordia Cyclopaedia* on the shelves of private and public libraries will now give reliable information about the Lutheran Church. . . . The brevity and compactness of the treatises will win general applause and make this work a real 'hand-> u ch(Homiletical Magazine.)

"An indispensable source of information."

(*Young Lutherans' Magazine*.)

The thousands of articles in the *Concordia Cyclopaedia* are printed in two columns on 850 pages. Cross-references make it easy to find the desired reference and eliminate unnecessary repetition. The volume is bound in durable blue buckram, the front cover! decorated with an elaborate blind printing, the spine bears the necessary inscriptions in gold embossing. As a result of the use of extra-thin, yet opaque paper, the book is only an inch and a half thick. Its width is six inches, its length nine inches.

Price: \$4. 50

CONCORDIA PUBLISHING HOUSE
 SAINT LOUIS, MISSOURI

The former association is called the Youth League, the latter calls itself the Luther League.

Mr. A. A. Grossmann of St. Louis was re-elected president, and members of the executive are: Messrs. E. J. Gallmeyer, Edwin Klein, P. J. Knothe, A. A. Grossmann, Paul Miller, J. L. Muller, F. A. Schaack, and Paul Prokopy, executive secretary of the league.

The meeting adjourned at noon on Thursday after President R. Kretzschmar had given the closing address.

It is certainly fitting that the hospitality of the St. Louis congregations should also be acknowledged, as well as the careful work of the various committee members in whose hands the arrangement and execution of the rich program lay. It is quite a feat to entertain and provide for the welfare of such a large number of delegates and guests.

What is the advantage of such a meeting? First of all, it strengthens the sense of belonging among our young people. It is uplifting to know that such a large assembly is united in faith. Secondly, we could see that our young people had not come just for the pleasure of it. The young people were here to learn. The public debates and private rallies gave a sense of a true Christian spirit. The individual associations will only benefit if their delegates report to them on the resolutions passed, and if they strive to put words into action. May all always take to heart the word: "Seek to make the community better!"

A. Ackermann.

Valparaiso.

The first is that it is God's will that none of his rational creatures should grow up in ignorance, but that the spiritual powers and gifts with which he has endowed men, like the muscles and sinews of the body, should be trained to the fullest possible perfection by diligent use and exercise. We consider it an injustice to youth when parents and their representatives do not care for the spiritual development of the children entrusted to their care by the application of suitable means of education. On the other hand, we are convinced that human beings must first and foremost be brought to God and to their eternal destiny, the endless and proper, full life in immediate blessedness.

We believe that a person must be brought up for fellowship with God, that is, for heaven. This is why we consider instruction in and with God's Word to be the main means of education, and we do not consider a person to be reasonably well brought up until the fear and love of God have been imprinted on his heart.



New seal of the university since 1926.

his idea, which governs all educational efforts of our Christians, is the basis of the plan to establish a Lutheran university, which some members of our synod made in the summer of 1925. They saw in this enterprise the conclusion, as it were, of all other efforts of conscientious Lutherans to provide our youth with an education governed by the Christian spirit. This enterprise was to

to give our youth access to the heights of human knowledge and research. Besides, they wanted to prove to the world that in order to be truly learned, it is not necessary to throw away one's Bible and become a denier of God. Finally, they thought of the blessings that, by God's grace, could flow to our churches through members who had received a university education and yet remained sincere believers.

Such a high school had long been in the minds of many of us as something desirable, and the feasibility of the plan had also been discussed in smaller and larger circles. But the difficulties involved seemed insuperable. Then an old college in the northwestern part of the State of Indiana, which had once been in great prosperity, but had then experienced a sharp decline, was offered to some of our members at a cheap price. It was not a brilliant acquisition, but a sufficiently advantageous one, to which these Lutherans, with the aid of their co-religionists, resolved. At one stroke they obtained a ready-made apparatus which would otherwise have required many years to procure. Admittedly, the apparatus was in rather sad shape and greatly in need of improvement, but the nucleus of a university establishment was there, all the departments usually found in a university system, also fine rooms for the accommodation of students were present, and by suitable repairs and additions have now been made into quite a respectable property. The subjects of instruction of the old university, which were somewhat backward ge-



Liberal Arts and Sciences Building.

The universities and colleges that have remained in the past have been reorganized according to the requirements of our time and are to be made equal to those of the best universities and colleges in the country.

The best thing about this enterprise is that it is placed entirely under the direction and supervision of confessional Lutherans. Religious devotions are held by Lutheran teachers who are trained in our educational institutions, and the unbelieving science that otherwise spreads in the high schools is not given room and toleration, because in reality it is not science, but foolishness. No religious coercion is exercised either on pupils or teachers. Truth prevails without coercion.

The readers of this journal have recently been given a glimpse of the varied activities of the University by the advertisement on page 278. Although there is still much to be done before the school can be brought up to the height

Although the university will be the most important university in the world, our young people already have many opportunities to begin their studies at this institution. May the kind readers of The Lutheran take a look at the University when they come near Valparaiso, and may they make the success of this difficult enterprise the object of their intercession before God, like other needs of the Kingdom of God. The University wants to serve the Church and sees in this alone its right to exist. It dares to stand or fall with the confession of faith of the Evangelical Lutheran Church. W. H. T. Dau.

To the ecclesiastical chronicle.

From our Synod.

Lutheran Universities and Colleges. In addition to the teaching institutions of our Synod, whose advertisements are found elsewhere in today's issue, and where students are specially trained for service in church and school, we once again mention the other colleges in our circles. It is well known that our own colleges, as well as the institutions of our sister synod of Wisconsin at Watertown, Wis., New Ulm, Minn., and Saginaw, Mich. also give opportunity to those who seek higher education. But besides these, we have also in various places colleges which should be sought out by such in their neighborhood who seek further education. These include the Luther Institute at Chicago, the Luther Institute at Fort Wayne, Ind. the Lutheran College at Milwaukee, Wis. and we hear that in other areas of our Synod the idea of establishing Lutheran colleges is being seriously considered. We feel it is extremely important that our boys and girls be able to attend a Lutheran college when they leave parochial school. From year to year the number of children in our circles who choose city colleges increases, in some places whole classes from the parochial school enter the college, and the question becomes more and more important for us. Notably, however, we are also calling the attention of parents and young men and maidens to Valparaiso University in Valparaiso, Ind. and to Bethany College in Mankato, Minn. At the head of Valparaiso University is our D. W. H. T. Dau; the business is attended by P. J. C. Baur, and recently P. H. H. Kumnick, heretofore at the Missoula, Mont. congregation, has accepted the call as Dean of Students of the Institution, and will otherwise minister to the Lutheran students. The new catalogue of the institution shows that of the 50 or so teachers, about 10 belong to our church. This is not yet what belongs to a Lutheran university, namely that all teachers are also members of our church and that all instruction is given in the Lutheran sense, but work is being done with earnestness and zeal to make the institution more and more a Lutheran one. Various other departments of the institution have also been reorganized and redesigned.

Bethany College at Mankato, Minn. has had a somewhat checkered history during the past 25 years. But since last year an association consisting of members of the small Norwegian Synod associated with us in the Synodical Conference has taken over the institution, and at this year's meeting of the said Synod the institution was taken over by the Synod itself. Therein lies an addition

to secure the firm and good continuation of the institution. At its head is Fr. H. M. Olsen, who was educated here in St. Louis, the teachers also belong for the most part to our circles, and while the institution has hitherto been only a college for girls, from September it is also open to boys. It is a college and a junior college. It is of great importance that those who have a Lutheran institution within easy reach should now have their adolescent sons and daughters study at such institutions. L. F.

A new mission chapel. To the line of our many mission chapels is now added the one at Willmar, Minn. In less than forty days this building has been erected. The chapel is built on such a plan that in the course of time it can easily be converted into a dwelling house without any special trouble or expense. The size is 24X38 feet. Everything is beautifully, and above all practically, furnished. A good 150 seats can be placed in the church room.

Without the help of the district church fund this chapel could never have been built, indeed without their help the work at Willmar could not be carried on at all. Can the reader get an idea of the conditions we find in new mission places like Willmar? Hitherto the services had to be held in the basement of a shop.



The mission chapel at Willmar, Minn.

...of the house. But how did one get into this "hall"? First you go through a dark hall. On the right side is the workroom of a shoemaker, then you turn left and wind your way through a corridor until you finally reach the door of the meeting room. Electric lights had to be kept on at all times during the service, and the lack of windows meant that the air was not at all refreshing. The aforementioned workroom of the shoemaker served as a room for the little Sunday school children. Only one who has to work under such difficult conditions can appreciate the blessing that the church building fund can bestow by building and helping to build chapels and churches.

Willmar is a town of about 7,000 inhabitants. Several years ago, missionary work was done there by neighboring pastors. However, since these pastors lived too far away, nothing could be accomplished. On the first Sunday in March 1926 the present missionary took office as resident pastor. There were 16 listeners at the first service. The average attendance is now about 30. The missionary also organized a Sunday school of 4 children, which has increased to 20 in the course of time. The prospects for rapid increase are not bright, but we earnestly beseech the good Lord to bestow His rich blessing upon the work in Willmar, that the church may flourish and grow to the glory of His name. O. V.



This year's school board candidates from our teacher training college in Seward, Nebr.
This institution also trains teachers for community schools.

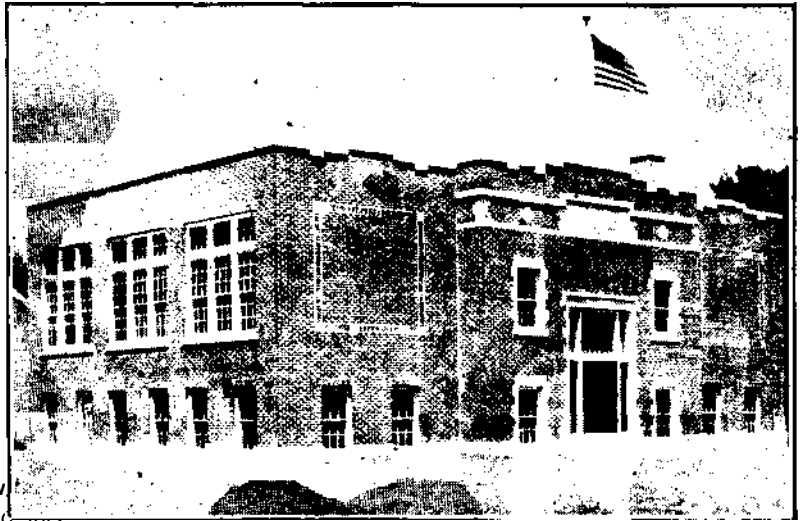
The new school of the parish at Freistatt, Mo. is here presented to the reader in picture. It is a handsome two-story building. On the upper floor are two school rooms and a confirmation room, besides dress rooms and an office. The lower floor, partly below ground level, contains a hall for youth meetings as well as kitchen, boiler and coal rooms. The whole building measures 70X40 feet, and is provided with steam heating and electric lighting. The cost is P15,000, and it is owing to the willing aid of the members of the community, who provided the excavation of the ground floor, and all the hauling of building materials, that the building could be made so cheaply. The dedication of the new school, which now has nine grades, took place on June 19. In the German service, Rev. E. Roschke, of St. Louis, preached, while in the English service, Rev. P. Strafen, of Stones Prairie, Mo. preached. The consecration service was performed by the local pastor, C. Bernthal. C. B.

Our asylum for the feeble-minded and epileptic at Watertown the 10th of July, the annual meeting of the society maintaining this sanatorium and missionary institution was held. The various reports read at it show that this asylum, under God's rich blessing, is doing a glorious work on the "ignoble and despised before the world." On all Sundays and feast days public services were held in the chapel of the Institution, alternately in German and English. Every two months Holy Communion was celebrated in the asylum, in which, with few exceptions, all the communicants, 117 in number, took part. Once or twice during the week evening school is held with the confirmed, in which the Bible stories and pieces of the catechism are explained. Six persons, five boys and one girl, were confirmed June 12, after thorough instruction. The property has been considerably increased by the purchase of a farm of one hundred acres. Connected with the institution is also a deaconess school, which is flourishing admirably. From the report of the director of the institution it appears that the rooms are again filled and that already twenty-nine persons are waiting for admission. A further extension of the institution by a new building is therefore planned. This missionary work also needs our support. "He is kind to the stupid." J.T.M.

Domestic.

Activity of the Gideonites. During the last six months the Gideonites have placed another 22,800 Bibles in the various hotels and hostels of our country and Canada. Since the founding of this society, fifteen years ago, it has placed some 670,000 Bibles in public hostels. As one eminent hotel proprietor in New York reports, these Bibles are much read by the guests. He thus contradicts the assertion, so frequently made, that this missionary work is in vain, and that the travelers have only their ridicule of the Bibles. God's Word is a power of God; but how it proves to be a power of God in individual cases is usually beyond human observation. Usually it is the loose scoffers who fill their mouths, while the quiet Christians keep silent even when they have especially experienced the blessing of God in the Word. That the Gideonites continue to do their missionary work is worthy of praise. J. T. M.

Missionary activity of the Seventh-day Adventists. Before us is the "Thanksgiving Number for Missions," which the "Christ-



The school of the parish at Freistatt, Mo.

liche Hausfreund" is printed annually. The number is very well furnished and shows how zealous the Adventists are for missions even in the heathen countries. They work in 252 languages in 124 countries, and outside North America support 9,957 missionaries, 46 sanitariums, 851 schools, and 35 publishing houses. In 1926 they sent out 216 missionaries. Missionary gifts amounted to P14.03 for each communicant member of the church at large; in North America, for out-of-town fields, P23.43, and for all branches of the church work H73.37. An old missionary, who had already spent thirty years among African tribes, relates, "On my way to Angolaland I passed through Ananoland, stopping to visit the native chief and explore the country. Two years ago I went with my wife to the Benguella area where we began to work. There are four million people who speak that language. I had to wade through swamps. Sometimes I sank up to my ankles in mud and water, sometimes up to my waist; and when I came to a river I had to swim. There are crocodiles here too, and you always hurry to get across.

"Today we have a mission station in that area. The nearest doctor lives 380 miles away. While we were in that area, a legation of cannibals came to us. They all had their teeth filed to a point, proof that they are cannibals. They claim they can tear the meat off better if their teeth are filed. Yet those people, though cannibals, come to us and ask us for a teacher and a missionary. So it goes in all our field where I have been. All the chiefs I have seen here asked and begged for a missionary. One even tried to kidnap me and keep me there. He said: 'You must promise me to bring us a missionary. If you don't, I will keep you here.' It was not easy to get away from the old man."

Such zeal is shameful to others. Sadly, Adventists do not preach God's pure word, but bring their own dreams, ravings, and false doctrines that veil and suppress the gospel. J. T. M.

Catholics on Church Unification. The weekly America, the organ of the Jesuits in our country, reports that the Pope has forbidden his faithful to take part in conferences which would bring about a union of all churches. It writes: "The Roman priesthood may send delegates to such conferences, but not to the churches."

as proper deputies of the Church, but only as witnesses of the truth, to make a confession. Catholics are not allowed to take part in such gatherings without permission from the Pope." The paper goes on to note: "The Church prays daily that all men may be led into the one right sheepfold. But she knows that people will never desist from their heresies if they are permitted to think that the difference between her arid steppes with their foul marshes and the green pastures by the fresh waters which Christ has ordained is not so great."

The Roman Church is at least consistent, unlike many fickle, unfaithful, and confessionally lazy Protestants. In fact, however, the Roman Church itself is the "arid steppe with the foul swamp," where not Christas but the Pope rules.

I. T. M.

Abroad.

German emigrants. The "Allgemeine Ev.-Luth. Kirchenzeitung" reports: "The number of German emigrants has been steadily increasing since the end of the inflation. In 1924, 59, 107 Germans emigrated; in 1925: 68, 828 and in 1926: 64, 985. Altogether, after the war, almost half a million German people left their homeland; and experience has shown that in many cases these are particularly capable and strong-minded people who have the courage to build up a new life in a foreign country. For every 100,000 inhabitants there were 102. 7 emigrants in Germany and 77. 8 in Preutzen. The high emigration figures in the south are striking; perhaps this fact is connected with the fact that southern Germany is so densely populated that it no longer affords the necessary living space for the new generation of peasants. Eighty and a half per cent of the German emigrants last year had as their destination the United States of North America."

Thousands of German immigrants in the United States mean that we must not discontinue the use of the German language, but that we must continue with our Inner Mission in the German language as well. J. T. M.

Luther's picture in a Roman church. The "GemeindeBlatt" writes about this: "In the Catholic Church of St. Anne in Graupen in Czecho-Slovakia there is, to the not insignificant annoyance of the priests, a life-size mural of Luther. When the walls of the church were being cleaned last summer, a loose piece of mortar fell off; behind the fallen-off piece, parts of a painting were revealed on the wall surface. An expert was called in who carefully removed the remaining mortar. When the whole surface was cleaned, it was seen that it was a picture of Luther. It is believed that the painting dates from the end of the sixteenth century. At that time, the church served the Lutherans. Later, during the time of the Counter-Reformation, it came into the hands of the Catholics. The last Lutheran service in this church was held in 1628. The Catholic community, which had taken possession of the church, had it thoroughly cleansed in order to banish all heresy. For this purpose the interior of the church was covered with a new layer of mortar. This also brought Luther into the background. Now he stands uncovered again. How long will he stay there? The authorities of Graupen have forbidden the priests to remove the picture. If Luther were here and could talk, he'd say, 'Wohl...: "Put the picture away, for you will not hear me. Your "services" are an abomination to me.'"

Unfortunately, many other churches and cathedrals have also fallen back into the hands of the Catholics, partly as punishment

for not appreciating "God's Word and Luther's teaching." If Luther were in Germany today, he would also labor to say, especially at the present "World Conference on Faith and Order," "Your worship services are an abomination to me!" Not both that churches have been lost, but rather that the gospel doctrine which Luther preached has been suppressed, is cause for lamentation and repentance. J. T. M.

Christianity in Russia. According to a report in a newspaper, the official Ruhland continues to fight Christianity. It writes: "Thus St. Isaac's Cathedral in Leningrad [old St. Petersburg] is now being turned into a museum, 'in order to meet the Soviet workers' need for museums with this largest cathedral in the city,' as the resolution says. But it is no use; Christianity is stronger. With bitterness 'Pravda' (Moscow 'Truth') reports that church councils are forming everywhere among the people; one counts already 30,000 in the Soviet area. Even more, the workers are now building churches for themselves. Seven thousand textile workers at the Communist Vanguard factory in the Vladimir governorate have built one with their own funds. The workers of the 'Red October' factory in the Penza governorate did the same, although only two thousand workers are employed there."

The reports about the religious conditions in Ruhland, which so often contradict each other, can probably be explained by the fact that the soviet government had to give in to the people's urge for religion. The Communists in Ruhland have not yet changed their attitude. J. T. M.

An anti-religion museum in Moscow. A peculiar museum is to be opened in the Russian capital to serve the anti-religious movement. In the various departments the visitor will be shown in pictures and in writing how Christianity originated, how religious life developed in Ruhland, and what part religion plays in the social struggles of the present day. A special section is devoted to the presentation of atheism and contemporary religious life in Ruhland.

In spite of all this, the number of those who profess the Scriptures and Christianity is increasing in Ruhland! J. T. M.

The extermination campaign against the Armenians. The terrible effect of the Young Turks' extermination campaign against the Armenians can be seen from the fact that of the 1,850,000 Armenians who lived in Turkey before the war, only about 80,000 remain in Constantinople and about 25,000 in the rest of the empire. About 500,000 have fled to Mesopotamia, Syria, France, America and other countries. At present, many Armenians are settling in Soviet Armenia, where they are offered freedom and security. The German mission, which before the war was particularly interested in Armenians, has completely lost its former field. But now the German Orient Mission, founded by the recently deceased scholar Dr. Lepsius, is trying to rebuild the field. It has already liberated from captivity two hundred Armenian Christians who had been forced to become Mohammedans, and has thus restored them to Christianity.

How depopulated the districts of Asia Minor have become as a result of the mass murders, especially since the Turkish population also declined sharply during the war, can be seen from the fact that, for example, in the city of Wan, which had 50,000 Armenian Christians before the war, and in the district of Wan, which had 350,000 Armenian Christians, only a few Armenian craftsmen can still be found. These mass murders were also committed by those who started the last war. The misfortune it brought to the world cannot be described in words. J. T. M.

To the ecclesiastical chronicle.

From our Synod.

A rare anniversary. From year to year, the number of congregations in our synod that can celebrate their fiftieth and seventy-fifth anniversaries increases. But there are also individual congregations that are even older, that came into existence before the founding of our synod, and therefore can celebrate an even higher anniversary. One of these congregations recently celebrated its ninetieth anniversary on July 10 and was able to combine this with the dedication of its beautiful new church. This is the first German Evangelical Lutheran congregation in Pittsburgh, Pa., where Father W. Bröcker, the present President of our Lutheran District, has been active for over thirty years. This congregation was founded on January 22, 1837, two years before the Saxon emigrants came to this country, one year before Wyneken came to America, and eight years before the Franconian emigrants founded the congregation in Michigan. It stood at first without Synodical connection, then joined the Eastern District of the Ohio Synod, but in 1856 joined our Synod, and has therefore now belonged to our Synod for over seventy years. The first twenty years of its existence were a struggle and a fight for sound Lutheran doctrine and practice, and the truth has won the day. Even before its affiliation with our Synod, the congregation had declared that it would no longer accept lodge members, that it would discipline lodge members who were in the congregation, and that it would also exercise church discipline on those who would take lodge members into protection. Already at that time an admission form was adopted, which is in force and use to this day. According to this form, the person to be admitted must declare before the assembled congregation that he is not a member of a secret society, nor will he ever, with God's help, join such a society, but that otherwise he will forfeit all privileges of a congregation member and all rights to the property of the congregation. Since the congregation has belonged to our synod, well-known pastors, all of whom have already gone home, have worked in it: E. A. Brauer, J. A. F. W. Müller, J. P. Beyer and F. A. Ahner.

In the course of time, the congregation has grown and become large, and has long had a beautiful church property, but when the business part of the city advanced into its territory, it felt compelled to move to a new place and to build its entire church system anew and splendidly. She was able to sell her old church property for \$450,000 and therefore build so beautifully anew. The present building site alone cost \$57,000. At present it has 87 voters, 306 communicants and 590 souls. The congregation has always taken an active part in the work of the Synod, and in the history of the congregation the following sentence can be found, which was written forty years ago by one of the pastors who went home: "The congregation has at no time regretted this important step [the connection with the Missouri Synod]. On the contrary, it has brought her great blessings to this day. May it remain with this Synod in joy and sorrow, for as long as this Synod itself professes true Lutheranism in doctrine and practice!" This is a beautiful confession and will also be the confession of all our old, faithful congregations.

The interesting history of this parish has been written in a very handsomely furnished booklet, in two languages, and adorned with suitable pictures, by its present pastor.

L. F.

Our Community Schools. The "Southern Nebraska District Messenger" reports: "By the time this number of the 'District Messenger' leaves the press, another school year will have ended in the parochial schools of our district. Although several schools had to be closed because of local conditions, the number of pupils attending our weekly schools was greater than in the previous school year. About 2,900 children were regularly instructed and educated in the wholesome teachings. Instruction in the thirty-three schools was given by forty-nine teachers, thirty-two women teachers, thirteen pastors, and four students. These children also received sufficient instruction in the secular sciences, to which the successful public examinations of a considerable number of children in the two upper grades bear witness. Teachers as well as pupils must work strenuously if they are to attain the double aim of the school."

In the same number we read elsewhere, "We have in this county [Adams County] five parochial schools with 268 pupils and six teachers. Of the twenty-seven students who passed the county examination for the eighth grade from these schools this spring, four were so-called honor students. That makes one-seventh. Of the 214 who passed the examination in the county, twenty-three were honor students. That is only one-ninth. The performance of our Lutheran students in secular subjects was therefore higher than the average in the county. Our school in Kenesaw stood highest. There, of the four who passed the examination, three were honor students. That would be in percentage: in the county, a proficiency of eleven per cent; in the Lutheran schools in the county, fourteen per cent; in the school of the congregation at Kenesaw, seventy-five per cent. God preserve us the jewel of our Christian weekly schools!" J. T. M.

Our Mission among the Mexicans. Once again we would like to call attention to our "Mission Dove" which is well edited and brings very nice reports about our missions. In the July issue we were especially interested in the article on the Spanish mission at Vanderbilt, Tex. In 1925 the Texas District decided to do missionary work among the Mexicans of that state. The mission has developed nicely since then. In its ministry is Father Sergio Cobian, who is of Spanish descent and has been brought to us by God in a very special way. His mission territory includes San Antonio, Callihan, Three Rivers and Vanderbilt, Tex. About the Mexicans we read in the article: "Ecclesiastically the Mexicans are quite neglected. They are also quite superstitious. At present the Mexicans residing here have pretty much fallen out with the Catholic Church. Many of them are, after all, Roman Catholics in name. But even they don't care much for their church."

about the founding of the mission at Vanderbilt says: "For the second evening we had announced church service. At eight o'clock we were at the 'church.' My heart was anxious. I wondered if people would come. But my faith in Klcing was put to shame. There was seating for about thirty people in the pub that was available to us. Soon it was all filled, and people were still coming. The house was full. There were people at all the windows and doors. We counted sixty-five. The beginning was made. Fr. Cobian preached a simple but most interesting sermon. Every now and then an 'Amen' went through the audience. After the service, people crowded around Fr. Cobian. They all expressed their gratitude and many asked him to come again. One great-grandfather pushed forward and declared that this was the first time in his life that he had heard a sermon about God and God's Word. A

Another took Cobian's hand and wanted to kiss it. But Brother Cobian withdrew it from him and declared that he was not a pope.

"Missionary work among Spanish-speaking Mexicans is still fraught with many difficulties. There is a lack of suitable literature. The hymnal, which is now needed, is in many cases infused with the sectarian spirit. Textbooks for children are lacking. There is also a lack of other literature of a healthy Lutheran nature. Fr. Cobian is now in the process of translating the small Synodal Catechism. He is also revising some hymns." J. T. M.

From South America. The "Ev.-Luth. Kirchenblatt für Südamerika" brings the following statistical report about our Brazilian district: "Within our district, which extends over the states of Rio Grande do Sul, Santa Catharina and Parana, there are forty-three pastors in forty-six parishes or parish districts. Three professors and one assistant professor teach at our institution in Porto Alegre, where twenty-five students are presently preparing for the preaching and teaching ministry. Five students of theology are serving as vicars this year. Our district has thirty-seven Synod congregations, seventy congregations not yet affiliated with the Synod, and ninety-one preaching or mission places. There are, therefore, one hundred and ninety-eight places preached by us. The number of souls is 20, 039, the number of communicants 9, 787, the number of voters 2, 839. At eighty-four parochial schools, with 2, 405 pupils, there are thirty-five school-keeping pastors, nine Synod teachers, and thirty-eight assistant teachers or assistant teachers. Baptized in 1926 were 1, 266, confirmed 547, communed 7, 797, married 150 couples, buried 202 deceased."

Then add to that our newly branched off Argentine District. J. T. M.

Domestic.

Tongues sins. Every reader of the Bible knows how seriously the Epistle of St. James punishes sins of the tongue. The third chapter of this Epistle is entitled in our Bibles, "Of the Use and Abuse of the Tongue," and the saintly writer spends the whole chapter warning against sins of the tongue. He says: "So also the tongue is a small member, and does great things. Behold, a little fire, what a forest it kindles. And the tongue also is a fire, a world of iniquity. So the tongue is among our members, and defileth the whole body, and setteth on fire all our doings, when it is inflamed with hell. For all the nature of beasts, and of birds, and of serpents, and of marvels of the sea, are tamed, and are tamed of human nature: but the tongue no man can tame, that troubled evil, full of deadly poison. By it we praise God the Father, and by it we curse man, made in the image of God. Out of one mouth proceed praise and cursing. It shall not be so, brethren," Jam. 3, 5-10.

But also in the Old Testament we find a book that emphatically punishes the sins of the tongue, namely denying and after-talking, as we recently found out in a little Bible study. This is the Psalter, which is full of warnings against these heinous sins against the eighth commandment, as every reader of the Bible can soon notice if he pays special attention to this point when reading the Psalms. One gets the impression that the holy singers of the Psalms, David, Assaph, and whatever else they are called, must have suffered especially from these sins. We need only recall two well-known passages. David laments in the 41st Psalm: "Mine enemies speak evil against me: when shall he die, and his name be destroyed?"

Do they go? They come to look, and yet they do not mean it from the heart, but seek something that they may blaspheme, and go and bear it. All they that hate me murmur together against me, and think evil of me," vv. 6-8. And Assaph saith in the name of God unto the wicked: "Thou makest thy mouth to speak evil, and thy tongue to speak deceit. Thou sittest and speakest against thy brother; thou slanderest thy mother's son," Ps. 51:19, 20.

The world remains as it was. The wickedness of the human heart is the same in new times as in ancient times. The very sins of the tongue that cause so much unhappiness and heartache in our time were going on and going on two and three thousand years ago. But that is why the punishment remains the same. The 50th Psalm calls out to the liars, slanderers and after-talkers in the name of God: "You do this, and I keep silent. Thou thinkest that I shall be like thee. But I will punish you, and I will make you see. Mark this, ye that forget God, that I will not depart, neither be there any more a Saviour" v. 21, 22. And if men, according to the well-known word of the Saviour, must give an account at the last judgment of every idle word they have spoken, Matth. 12, 36, how much more of every slander and lie, of all after-talk and false testimony! What will there be "in the day of judgment" ? L. F.

Luther's Catechism in a Lutheran Home. In the *Lutheran*, the organ of the United Lutheran Church, Rev. M. Luther Canup of Detroit, Mich. writes of the religious education of the much-named airshipman, Colonel Chas. A. Lindbergh among other things as follows: "I received this information in conversation with the mother of this king of the air. Mrs. Lindbergh belongs to the Scotch-Campbellite community. Her influence over the young aeronaut must not be disregarded. But her son's chastity, his deep inward spiritual life, and his enterprising and reliable character, are chiefly due to his Lutheran Swedish ancestors, as well as to the daily instruction in Luther's catechism given him by his father, now deceased. His father was born in Stockholm of Lutheran parents and baptized in the Lutheran church. At the age of one and a half years he was taken to Melrose, Minn. where he was instructed and confirmed in the Sweden Lutheran Church. As a member of Congress, he attended both Swedish and Norwegian churches in Washington from 1907 to 1917."

As far as we know, Colonel Lindbergh is not a member of any Lutheran church; but let us all remember the lesson which lies in the fact that his father instructed him in the catechism of Luther. So many Lutherans so soon tire of this glorious "Layman's Bible." Few fathers undertake to instruct their sons in the Lutheran Catechism themselves.

J. T. M.

The founder of the Christian Endeavor League died. On May 26 of this year died the founder of the Christian Endeavor League, an association of young people in the various church denominations of the Reformed confession in our country, well known throughout the country, Rev. Dr. Francis E. Clark. Founded in Portland, Me. in 1881, Clark's purpose was to establish an association in which young people could "labor for Christ and His Church by word and service." In three years the association had already spread throughout the country and Canada. Over 25,000,000 men and women were reported by the public press to have belonged to the association, which gradually grew into a federation of 80,000 local associations with 4,000,000 members.

the young people developed. The association, which is thoroughly unionistic, stimulated the formation of other Christian associations of young Christians, such as that of the Luther League in the United Lutheran Church, the Baptist Young People's Union, the Epworth League, and so on.

Good Christian associations can be a great blessing for Christian youth. It is necessary, of course, to watch that everything in word and deed is done according to God's word. J. T. M.

A leaf that wants to testify. In the Episcopal Church of our country, the proclamation of the doctrine of the Gospel is in a very sad state. The whole church is infested with unbelief. Recently, therefore, a Christian businessman has purchased the Episcopalian paper, *Southern Churchman*, published in Richmond, Va,

and now wants to transform it into a witness for the truth. He writes: "It is our duty to oppose all powers that deny the credibility and authenticity of the Bible, and wish to interpret it 'new,' that is, 'unbelieving'". This paper will therefore stand for the true confession of the Christian religion, as set forth in the Apostles' and Nicene Creeds, as the guide of the Church, the ground of which is JESUS CHRIST her LORD. This leaf will counter all the foolish conceits and conceits of those who call themselves Modernists and Evolutionists, who have let their conceits run wild at the expense of blind worshippers. As long as we have this paper, it will stand up for the simple Christian faith and remain free from all the unnecessary and misleading incursions of fraudulent ritualism."

In contrast, writes the *New York Churchman*, a thoroughly unbelieving paper: "It is exceedingly sad (a tragedy) for the whole Episcopal Church that one of its four independent weeklies should become a representative of an obsolete theological position, which, with the exception of a few in our Church, is held by no one, as we have already vaunted."

So many Episcopalians still boast of their unbelief! They consider Christianity obsolete. "Most sad" is it that Episcopalians have fallen so low. J. T. M.

Rural exodus in our country, everywhere in this country there is a move of the rural population to the cities. According to the Department of Agriculture, 2,155,000 people moved from the country to the city last year. On the other hand, 1,135,000 people switched from the city to the countryside. After all, the number of people leaving the countryside is increasing every year. There are many reasons for this, such as the higher price of land and the high price of machinery, as well as the lower price the farmer receives for his produce. And yet it means harm to our country that the land is abandoned and people take refuge in the cities. For the Church, the transformation of economic conditions means that our cities must become more and more mission centers. Our synod is still largely made up of rural congregations, but they are already strongly influenced by the flight to the cities. It is necessary to watch lest any should be lost to the Church and to Christ. J. T. M.

Legacies. At this time, when there is so much talk in our Synod of our great debt of over P800,000, perhaps it would be timely to call attention once again to the enduring value of bequests to the Church. Bequests to the church and missions are not uncommon in our circles; but our coffers could, indeed should, be remembered even more by wealthy members in their wills.

become. A legacy brings lasting blessing and is a living missionary in the Kingdom of God even after the death of the giver. The world also knows how to talk about bequests; more and more large sums of money are being designated by rich people in their wills for institutions, schools, churches, and missions. Many years ago a certain John McDonough, a wealthy business man, migrated from Baltimore to New Orleans. Before his death he pledged his entire estate to the city of New Orleans, and determined that schools should be erected out of the interest. Today there are thirty-four McDonough schools in New Orleans as a testimony to his benevolence. His name remains unforgotten, and the longer the more his memory is blessed. His gift has made him, as they say, "immortal." So do worldlings. Bequests would do much to relieve the "great want" in the Synod church fund. J. T. M.

Abroad.

A Founder of the Lutheran Mission to the Gentiles. On June 8 of this year, the bicentennial of August Hermann Francke's death was widely celebrated, and in retrospectively commemorating this day of remembrance, we want to emphasize, especially in this time of missionary festivities, that Francke was one of the main founders of the first Lutheran mission to the Gentiles. He is best known for his foundation of the orphanage in Halle an der Saale. He first gathered poor children in front of his house, distributed gifts to them and had them taught by students. Later, supported by voluntary donations, he was able to build an orphanage. This was soon followed by other institutions, and the so-called Francke Foundations in Halle are and remain in their memorable history a monument to divine grace and the power of faith. The work grew and prospered in a way that Francke himself had not expected, had not imagined. The children were not only taught, but also learned all kinds of crafts. Among the other institutions that were gradually connected with the orphanage are the printing press, the bookstore, a Bible institute, and a hospital. Millions of Bibles and New Testaments have gone out from Halle into the world. In Halle, especially through Francke, the first missionaries were trained who brought the Gospel to the Tamuls in the East Indies. These were the well-known emissaries Ziegenbalg and Plütschau. This Danish-Hall mission was later taken up again by the so-called Leipzig mission, and our own Indian mission has also entered into this heritage.

Likewise, Francke rendered great service to the Lutheran Church in America. The so-called "Hallesche Nachrichten" appeared in Halle and informed the Lutherans of Europe about the fate of their fellow believers in America. In these "Nachrichten" also appeared the reports of Heinrich Melchior Mühlberg, the well-known "patriarch of the Lutheran Church of America".

Of course, we must not leave unmentioned on this occasion that Francke, personally a very pious man and a zealous promoter of Bible study, belonged to the founders of the so-called Pietism, a direction in the Lutheran Church that held the pure teaching of the divine Word in lower esteem and set back the main doctrine of the Lutheran Church, the article of justification, behind the doctrine of sanctification. Therefore, faithful Lutheran theologians, especially the Wittenberg theologian Valentin Ernst Löschner, also testified against this Pietist direction, unfortunately without success,

L. F.

German Mission Festivals. From the well-known Hermannsburg Mission Festival in Hermannsburg, Hanover, a participant writes us the following: "Last week we celebrated the Hermannsburg Mission Festival here with a large attendance. Five to six thousand people came, and although the hundred and thousand mark notes that used to occur were missing - the highest offering was a fifty mark note - nine thousand marks were collected. Five missionary candidates will embark at Hamburg for South Africa on July 5, and four persons, 2 missionaries and 2 workmen, will start from Genoa on September 15 on the sea voyage to East Africa to begin a new missionary work in Abyssinia among the Gallas."

The Leipzig Mission also celebrated its well-known annual festival in June, and from the reports that were given, it is clear that this missionary work is also moving forward again after the great disturbances brought about by the World War. For a year now the missionaries of this mission have been allowed to go to India again, and immediately new missionaries were sent to India, in October three along with two female mission workers, at the beginning of this year two more missionaries, among them Provost Meyner, who is already sixty-two years old and has returned to the mission field in spite of this age. The total number of Christians in the Leipzig Mission now amounts to 25, 155. - The Leipzig Mission has also taken over again the work in East Africa, which during the war and after the war was taken care of by the American Augustanasyuode, and there, too, the work is progressing and bearing rich fruit. At Easter, 311 heathens were baptized at the same time in this East African mission. One chief has also become a Christian, having long attended the services with great interest. He is now eager to draw his fellow-people with him. Because of the special prospects on the African mission field, the Leipzig mission director D. C. Ihmels traveled to Africa in July, having visited the mission field in India two years ago. L. F.

The World Conference on Faith and Order in Lausanne, about which the "Messenger of Peace" has just concluded its sessions, wrote: "A world conference will meet in Lausanne, Switzerland. To be sure, not Parthians, Medes, and Elamites, Jews and fellow-Jews, Cretans and Arabs, will assemble, but Christians from Germany and England, from the far north and the Cape of Good Hope, from Canada and the United States, from the shores of the Mediterranean and the Indian Ocean, from China and Japan, from New Zealand and Australia, Christians from the Oriental churches and the Old Catholic groups, Lutherans, Reformed and Uniate, Waldensians, Bohemian Brethren and Moravians, Episcopalians and Presbyterians, Congregationalists and Baptists, Quakers and Methodists, Disciples of Christ and many others from various countries and churches. Of course, one will not be surprised by the elemental power of the Holy Spirit like that oldest Pentecostal church, but one wants to return after centuries of separation to the elemental power of faith and love that animated the early church, and one wants to find the way to the one church that all believe and all confess.

"With this in mind, let a call to unity be issued to Christendom, speaking of the gospel and the church, the preaching office, the confession, the sacraments, and the relations of the many churches to the one church. How

But is this unification of the churches meant? We do not want to found a legally organized, uniform church, possibly governed by a central power, which forces the consciences and presses the diversity of Christian life into a generally binding scheme. . . . But neither do we want a mechanical equality of constitutions, of confessions, or of cults among the various Christian groups. Nor can uniformity be achieved in the matter of confession. Above all, it is impossible to exhibit the three early church confessions, the Apostolic, the Nicene, and the Athanasian, as binding norms for all Christendom. . . . For there are congregations that reject any formulated confession at all. And these are not only the Quakers, who do not want to restrict the free activity of the Spirit by formulas, not only the Unitarians, who fear for the freedom of reason and conscience, but there are a number of biblical congregations who want to restore the life of the oldest Christianity as faithfully as possible and therefore stand on the words of the New Testament alone, while rejecting every other confessional formula. Nor can uniform equality be achieved in worship and in the sacraments. ... It cannot, therefore, be our task to implement a rigid equality in the Christian communities. Rather, our goal is quite different. We want a brotherly union of Christian churches, in which not the spirit of law but the spirit of love has dominion, in which each group characteristically asserts its particular peculiarities and at the same time respects and honors the peculiarities of the others, where each church and congregation grows with its pounds and effectively unfolds its particular spiritual gifts for the salvation of the whole, where one ceases to burn and condemn and rather wrestles in peaceful competition for the palm of victory.

"A first stammering utterance of this unity, a strong resolution to fraternal co-operation, a calling and stimulating to peaceful co-operation of the churches-this will be the sense of the multicoloured assembly of nations to which we are going. In this sense it will speak with new tongues and experience new Pentecosts."

These words of Professor D. C. Fabricius of Berlin, quoted by the "Messenger of Peace," prove that the "World Conference on Faith and Order" at Lausanne is nothing but a devil's deception. One deceives oneself by fine-sounding phrases which basically mean nothing at all. One deceives honest Christians who, above the hollow phrases, are supposed to forget the main purpose of the church - the preaching of the truthful gospel. One lies and deceives in God's name by setting aside His holy word in the name of our highly praised Saviour and seeking honor from men. At the "World Conference on Faith and Order" the Christian faith, as clearly set forth in God's Word, is to be strangled in order to achieve a rotten peace and disunited unity. However, there one will not be "surprised by the elemental power of the Holy Spirit," for the Holy Spirit works only through the word of the gospel, and where this is suppressed, the spirit of the father of lies is found, Joh. 8, 44. One wants to speak with "new tongues," but not with tongues which the Holy Spirit gives to speak, but which the perverse heart, which follows its own will, stimulates. Our Saviour says: "If ye continue in my sayings, then are ye my true disciples", Joh. 8, 31. They do not want to know anything about this at the "World Conference" in Lausanne. They do not want a confession of the truth. J. T. M.

For Lutherans the death penalty. The "Allgemeine Ev.-Luth. Kirchenzeitung" reports from a French sheet of the

5 March this year the following from a homily given by the Jesuit priest Antoine Oldra at the end of January in Turin, Italy, at the "Church of the Holy Martyrs". The Jesuit priest said: "Since the Church has exhausted all sources of Christian patience, since every attempt at persuasion, every spiritual stimulus, every material sting, remains without effect, and the guilty continue their heretical propaganda and obstinately insist on destroy public order and the peace of the Christian conscience, nothing remains for the Church to defend herself and her members, and to subject heresy to the true interpretation and obedience of Catholic doctrine, but to resort to the extreme example of capital punishment. Consider that heretics have been everything that has been able to pounce on the Catholic faith at all times: vicious, immoral, abominable men, full of malice, unashamed, anti-patriotic, anti-social. Think of the heresies of the Waldenses, Albigenses, Anglicans, Lutherans, and all these vandals, greedy for the blood of Christians [followers of the Pope!]. Consider that a heretic is worse than the greatest criminal. Then your consciences will no longer be troubled, when all the bad germs of that moral and material poisoning will be removed by-nay, you will find it necessary-that capital punishment will be inflicted upon them."

In our country the papacy usually veils its terrible hatred of Protestantism; here it shows itself uncovered in all its hideousness.
J. T. M.

Earthquake in Palestine. A tremendous earthquake, which terrified the inhabitants of Jerusalem on July 11, and wrought great havoc there as in many parts of Palestine, claimed many lives. A casualty list, covering only the Jerusalem area, gave the number of dead as 670 and the number of wounded as 3,000. In Jerusalem itself, property damage was significant. The small dome of the Church of the Holy Sepulchre showed bad cracks. The impact was not strong enough to destroy the relatively solid buildings of the city, although cracked walls are numerous and the interiors of many houses are damaged. Outside the capital the loss of life was greater, as the mostly light buildings collapsed before the inhabitants could save themselves. In Abudis near Bethany, for example, ninety houses alone collapsed. Nablus, situated near the ancient Samaritan city of Sichem, suffered severely; thirty persons were killed, and 250 were injured. We remember the words of our Saviour, Matt. 24:7: There "shall be pestilence, and dear times, and earthquakes now and then." J. T. M.

Awakening Africa. Never in the history of missions has the dark continent of Africa been brought to the fore as it is at the present time. Profound changes are taking place in Africa in the economic, political and spiritual fields. Important questions arise. In particular, the spread of Mohammedanism is a missionary problem, perhaps the most difficult missionary problem of the present day. Pagan religions are on the decline, Mohammedanism is on the increase. Africa has 138 million inhabitants; but more than one-third of them, 49 million, are already followers of the lying prophet Mohammed. Thus the Arabic language, in which the religious book of the Mohammedans, the book of lies, the Koran, is written, is spreading more and more. The well-known Mohammedan missionary D. Zwemer informs us that in 1925-26, according to official reports, 764 new Mohammedan schools were opened in Egypt and Nubia. L.F.

Serve one another.

There is a beautiful etching by the famous painter Peter Paul Rubens, which had a very special relationship with his life. The picture depicts an old woman holding a burning light in her hand, while next to her a boy is trying to light a light on hers. But the old woman arches her hand defensively around the light, and it is written on her face that she is not willing to let another share in her possessions. Rubens had wandered sadly one evening through the streets of Antwerp. He had lost his beloved mother a short time before, and his mind was so shaken by the grief that for a time he was incapable of all work and creation. A Roman monastery had taken him in, and the usually kind abbot had tried in every way to comfort him and restore him to his art. "You must not bury your pound," he said. But to no avail. There, that evening, in the hallway of a small house, Rubens saw the picture just described vividly before him. His artist's eye was immediately captivated by the effective lighting and the picturesque impression of the group. He took the pen and sketched. At home he did not rest until the little picture was finished. "There you have made a faithful likeness of yourself," said the Abbot, when he saw what Rubens had drawn. "How! Do I resemble the morose old woman?" asked Rubens, startled. "Rubens understood the deeper meaning of the words; from then on he worked with renewed zeal, and wrote under the etching: "Why then do you feel offended, you confidently present your little light, and reckon it robbery and sin, so that it may please many others; that on the light which is given to you, it has truly no need and journey, another may kindle its light? That it may come to harm."

A strange eulogy.

Under this heading, the Sunday bulletin of the Uniate Synod of Riogranden in Brazil reports on a godless scoffer who was a member of the congregation and died in his unbelief. The report says that after his death a current arose in the congregation which wanted to deny the mocker ecclesiastical honors; the pastor, however, declared: "He was a member all his life; if we have tolerated the living one in our midst, we also want to carry the dead one, even if only out to the cemetery."

Large was the number of the curious who joined the coffin on its way to the tomb. The comrades-in-arms of the "free spirit" were eager to see how the pastor would "get out of the affair"; some others hoped for a judgment on the dead from a pastoral mouth. After the coffin had been lowered into the ground and the words of Christian hope had died away over it, the priest took a sheet of paper from the agenda and said: "The nurse of the wanderer who has just reached his destination here delivered this letter to me the day before yesterday on behalf of the deceased, with instructions to make any use of it. It reads: "I was baptized and went through a so-called Christian school and received so-called Christian confirmation lessons. At that time I was will-less. Later I broke away from you inwardly - because of you. I was not a Christian, no! Are you Christians? It is a laughing matter that you say so. Where is the "light" and the "salt" in S.? Where then? Show them! Where are the fruits among you by which disciples of Jesus are to be known? Where humble, pure, blessers of the cursed? Caste-

We have read with great interest the two articles on Francke's missionary work, which are based on thorough studies, and we recommend both works highly, although we are not able to agree with all of Francke's judgments for the reasons given.

L. F.

The Secret Empire. A Handbook of Lodges. By *Theo. Graebner*, editor of *Lutheran Witness*, Concordia Seminary, St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. 243 pages 5X7 1/2, bound in cloth with gilt title. Price: \$1. 25.

This is a comprehensive and very valuable handbook on the Lodges, which will serve many who wish to learn about one or another secret society. It is divided into five parts, first dealing with 40 lodges for men and then 10 lodges for women. The third part describes the so-called college fraternities, the fourth part the junior orders, and the fifth part other associations, such as the American Legion, the Boy Scouts, the Camp-fire Girls, business associations (Rotarians, Kiwanis, Lions Clubs), the Railroad Brotherhoods, the Gideons, the Travelers' Protective Association, and the Young Men's and Young Women's Christian Associations. But the main part, as the very title indicates, relates to the many lodges for men. And the book does not merely describe the lodges, but also states and gives reasons for what we have against the lodges. L. F.

Proceedings of the Thirtieth Assembly of the Lutheran Synodical Conference of North America at Lockport, N. Y., August 18-23, 1926. Concordia Publishing House, St. Louis, Mo. 51 pages 5X8 1/4. Price: 35 Cts.

This is the report of last year's meeting of the Synodical Conference. It contains, of course, only the business proceedings, but these in great detail, especially the report on the negro mission. The author has further elaborated on the lectures given by Prof. Joh. Ph. Köhler of the Wisconsin Synod's Seminary in Wauwatosa, Wis. on the subject: "Faith - the essence of Christian life on earth" and has already published them in the "Theological Quarterly" of the Wisconsin Synod from January 1927 on. These numbers find also be had alone and obtained from the publishing house of the Wisconsin Synod, the Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

L. F.

A Liturgical Service for Rally Day. Published by Authority of the General Sunday-school Board by *P. E. Kretzmann*. Concordia Publishing House, St. Louis, Mo. 16 pp. 5X7 1/2. price: single 5 cts.; the dozen 48 cts.; 100: \$3. 35 and postage.

Prayers for Lutheran Sunday-Schools. Compiled by *P. E. Kretzmann*. Concordia Publishing House, St. Louis, Mo. 20 pp. 5X7 1/2. Price: single, 15 cts.; the dozen, \$1. 44; 100: \$10.00 and postage.

Two small writings which are very useful and useful for the right ecclesiastical organization of Sunday schools and their celebrations. L. F.

On the 8th of Sonnt, n. Trin.: P. O. Kohn at St. John's parish at Chaska, Minn. assisted by W. L. Ernst, W. Schneider, P. W. Lücke and C. Mundinger by P. Theo. Kohn. - Prof. H. St u d t mann as assistant in the Zion congregation at Walburg, Tex. by P. J. H. Sieck. - H. R o t t m a n n in Trinity congregation at Persia, Iowa, assisted by P. G. Francke from G. J. Kupke. - P. H. E r d m a n n in St. John's parish at Clifford, Ont. can. assisted by G. H. Hentschel and E. Bruer by P. W. E. Biesenthal. - 5*. Wm. Landgrave in the vivino l'uoe parish at McCook, Nebr. by A. F. Wegener. - P. E. A. Wians in the Immanuel parish at Gillett, Wis. assisted by P. O. Schreiber by P. A. H. Oswald. - P. R. H e r r m a n n in the congregation at Lidderdale, Iowa, assisted by P. Theo. A. Tews and E. L. Wittkopp by P. F. H. Rudi. - P. R. R. S t e i n l y in the parishes at Milesville and Philip, S.Dak., by P. W. Nitschke. - P. K. H. T i e m a n n in Zion parish at Brazilton, Kans. assisted by P. O. E. D. Matushka by P. W. Pennekamp. - P. W. A. E i ß f e l d t in Zion parish at Melville Sask. can. by P. A. Eißfeldt. - P. G. O. K e b s c h u l l in the parishes at Reeder and Te Sart, N. Dak. by P. A. H. Bear. - P. G. A Zoch in the Trinity parish at Murdock, Nebr. by P. Th Hartmann.

On the 9th of Sun, n. Trin: Fr. F r. S c h a d e in the congregation zr Palmer Rapids, Ont. can. by P. F. A. Schiemann. - P. M. E Reinke in the Bethlehem congregation at Fort Wayne, Ind. under aff. of UU. H. C. Lühr and P. Clausen by Prof. H. D. Menfing. - P. W. C. D a i b in the parish at Baden, and in St. Peter's parish at New Hamburg, Ont. can. by P. F. Malinsky.

L. Teacher:

On the 8th Sunday after Trinity: Teacher E. F. K a i s e r in the St. Petri parish at Macomb, Mich. by P. C. J. Beyerlein. - Teacher G. L e i m e r in the St. Paul parish at Brecher, Ill, by P. P. J. Eickstädt, Jr. - Teacher Chr. Rödiger juu. in the St. Peter parish at Leba non, Wis. by Th. Eggers.

On the 9th of Sonnt, n. Trin.: Teacher H. E. B u n d e n t h a l in the Im Manuel parish at Springfield, Ill, by P. G. R. Klein.

Groundbreakings.

The foundation stone of a new church was laid:

On the 1st Sunday, n. Trin.: The Uocloemor congregation at S o u t h G a t e Cal. (P. H. Gihring). Preacher: J. H. Heisermann. - On the 8th Sunday of Trinity: St. Paul's Parish, Sioux City, Iowa (Rev. G. A Matthaideß).

Initiations.

Dedicated to the service of God were:

Church and School: On 7 Sonnt, n. Trin.: The First Lutheran Mexican Church and School at San Antonio, Tex. (P. Z Cobian).

Church, Parish House and Rectory: On the 4th Sunday n. Trin.: The church, parish house, and parsonage of the First Lutheran Congregation at Pittsburgh, Pa. (P. W. Bröcker). Pre diger: F. Ruhland, J. K. E. Horst, W. Dale, E. Brand, W. Bröcker.

Pipe organ: On the 5th of Sonnt, n. Trin.: The pipe organ dc St. Jacob's parish at C a m p C h a s e, O. (P. P. Pennekamp).

News about the community chronicle.

Ordinations and introductions.

Ordained on behalf of the District President concerned:

On the 9th of Sonnt, n. Trin.: Kand. M. W u g g a z e r in St. John's Church at Fräser, Mich. assisted by P. L. A. Wißmüller, C. J. Beyerlein, W. O. Leitz and A. Wuggazer by Fr. Theo. Wuggazer.

On behalf of the District President concerned, seconded to the Montreal Mission, Que., Can.:

On the 9th of Sonnt, a. Trin.: Kand. F. M e s s e r s c h m i d t at St. Paul's Church, Ottawa, Ont. can., by Fr. H. Ruhland.

On behalf of the respective District Presidents were ordained and inducted:

On the 8th of Sonnt, n. Trin.: Kand. V. J. Z u b e r b i e r at Bethlehem and St. Peter's Parishes, Engadine, Mich. by P. W. H. Mehlberg.

On the 9th of Sonnt, n. Trin.: Kand. M. C o o k in St. Paul's parish at Albee, and in St. John's parish at Revillo, S. Dak. by Bro. F. Weßler. - Kand. H. W i l h e l m s in St. Paul's parish at Union, Mo. by P. Aug. H. Gaßner. - Kand. W. Hellmann in St. John's parish at Racine, Wis. assisted by P. F. Esemans from P. J. F. Bürger 8en.

Inducted on behalf of the respective District Presidents were: Pastors:

On Sun. Exaudi: Rev. R. C l ö t e r at Trinity Parish, Akron, Colo. and on Whit Monday at St. Luke's Parish, Burdett, Colo. by Rev. Ad. H. Hoyer.

On the 4th Sunday, A.D.: Rev. W. H. W e r n i n g in the Mounl 6nlvnr parish at Calgary, Alta. can. by Rev. John E. Herzer.

On the 7th of Sonnt, n. Trin: P. F. H. B r u n n in the parish at Rockford, Ill, assisted by PP. E. Bartusch, G. Dobratz and F. Kroeger of E. W. Schwartz.

Advertisements and notices.

Synod Ad.

The Southern Illinois District of our Synod meets, w. G from the 12th to the 18th of October, at Staunton, Ill. papers, "The erf Commandment, with special reference to the Lodge Question" (Speaker: P. H. ° Bouman) and, "Düs Lo'innin'ak ok Imllioran Missions" (Speaker: Pro W. G. Polack). The credentials of the deputies must be signed voi pastor and at least two superintendents and delivered at the close of the opening service. All synod members are requested to register with the local pastor (Uev. 3. Lloinüan 81uun1on, Ill.) by September 20. Any congregations wishing to be taken into the synod au should bring their constitution with them. Any congregations wishing to speak at our Synod should inform the President two weeks in advance. The Board shall meet the evening before at 8 o'clock.

Emil Koch, secretary.

Teaching School Announcements.

Concordia Seminary z" St. Louis, Mo. The new academic year d, theological seminary at St. Louis, Mo. will begin, w. G., on the 14th of Ses tember. All new entrants from our high schools are to present their last report card at the time of their! must present their last report card at the time of admission. Strangers must apply beforehand and send their report cards to the Dean, ?rok. 3olln 8. 6. ?lriri, 801 ve Mu Ave., 81st l'ouis, Mo. For board each studei pays. \$135. In addition, each student has \$5 to enrol for his re'islrmlon. F. Pieper, Pres.

Concordia - College at Edmonton, Alta. The 7th school year of this institution begins, w. G., on September 7. Students should not attend until >

And yet I also thought of many quite pleasant things. In spite of the general lukewarmness, we may also perceive that love for church and school and for works of communal activity in the Synod is awakening anew in many. Not infrequently the "Lutheran" reports of bequests from wealthy fellow believers for synodal work, for various missions, for the church building fund, for the work of caring for old and needy ministers of the Word, for charitable institutions, and much more. Such perceptions give hope for further improvement.

Some congregations have also made good progress with their contributions to their own budgets and to the synod's budget. The ongoing teaching and communication about the various needs have made many Christians think and live again. Most congregations have broken with the traditional basket collection at the church door and now collect weekly or monthly envelopes for congregational and synodal needs and have experienced that through regular and systematic collection, quite different sums are easily collected than before. The basket or the collection bag still makes its rounds during the service and reminds every churchgoer that he should never appear before the Lord empty-handed, but that he should show his gratitude for the Christian food through the sermon and for the innumerable bodily benefits during the week.

It is especially gratifying that school children, young men, and virgins are being enthused and drawn up for the great God-given work of missions at home and abroad. How the angels rejoice when they may again bear a soul into Abraham's bosom, brought to the knowledge of salvation by the missionary gifts of young Christians! How glad it makes our Saviour's heart when He perceives that the youth in His kingdom of grace are also eagerly stirring!

There are many things to rejoice about. Even though it is true that, according to Christ's prediction, love will grow cold in many and that relatively few will still have living faith in the last evil time, the generation of true disciples will not die out completely. And these disciples show by deed that they are not spiritually dead, but alive and therefore active. Would you not much rather be a living citizen in our Saviour's kingdom of grace, and prove your life by deed, than be recognized as a hypocrite by the all-seeing eye of the heavenly Lord, and be cast out by him in his wrath? Do not then be misled and deceived by the evil example of so many worldly and earthly-minded members in the visible Church! Behold, we all, whether young or old, have but a short time to live on earth and an opportunity to work. Soon this opportunity may be over, and then our Lord will demand an account from every one who has called himself his servant. Only he who has rightly used all the bodily and spiritual pounds entrusted to him, according to Christ's desire and will, will hear from him the glorious word: "Ei, thou devout and faithful servant! Thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." Matth. 25, 21. And you also know that our heavenly Lord once said, "To whomsoever much is given, much will be sought; and to whomsoever much is commanded, much will be required of him," Luk. 12, 48. We cannot and must not deny it, we Lutherans in particular are most richly gifted by God; so he will also seek much from us, and because he has commanded us much, namely, that just at the end of the days we should receive his pure gospel, he will also give us much.

If we are to spread the gospel throughout the world, he will also demand more from us than from those who have only a few pieces of the saving truth. Happy are we, if on the day of the rendering of accounts we can stand before our employer and say: "Lord, you have given me five talents; behold, I have gained five talents with them! Matt. 25:20.

C.M.N.

From the German Free Church.

While last year the Evangelical Lutheran Free Church in Saxony and other states met in Dresden, the city of art and former royal residence, in the Ständehaus, this year it met in the little church in the quiet heath village of Groß-Ösingen. Outwardly there was a great difference, but inwardly it was the same; whether in the big city or in the small village, whether surrounded by the hustle and bustle of the world or by the soothing silence of the country, whether in broad publicity or in quiet seclusion, always and everywhere the right church will make the right sound and prove itself to be a city on the mountain, which is heard and seen everywhere in the country. And so also this year, praise be to God, as in the past, the same unbreakable adherence to the pure and unadulterated Word of Holy Scripture, the same unity in doctrine, the same zeal for the spread of the Kingdom of God in the world, especially in one's own country, was evident. Eloquent testimony to this were the opening sermon, the presidential address, all the negotiations, and not least this year's doctrinal discussions.

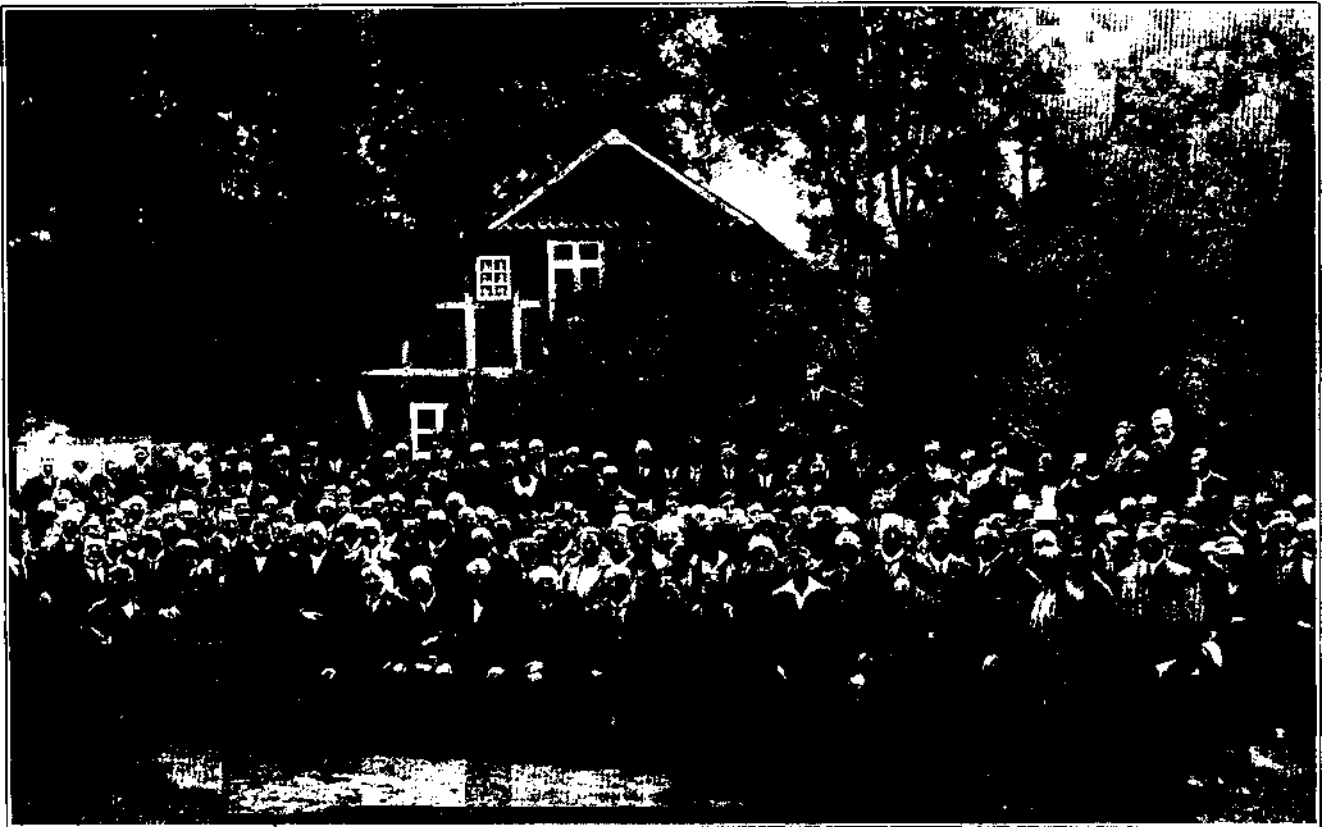
This year the Synod was also attended by all congregations except two from far away East Prussia and Memelland. There were also a large number of guests, both from our congregations and from abroad, among them Prof. H. Näther from Greensboro, N. C., and A. Heine, a child of the Gross-Ösingen congregation, from Brazil. But a very special joy was awakened by the appearance of W. Heyne from Decatur, Ill, President of the Central Illinois District, who conveyed the greetings of President D. Pfothenhauer[^] and the Presiding College of the Missouri Synod. He was able to convince himself, as he himself said in his address, that we are still in complete agreement with our brethren on the other side of the ocean in doctrine, work, and the aim of our work, but that we also have to overcome the same hardships and difficulties. We feel vividly how beneficial such personal mutual contact is, how it makes the bond of the community of faith even stronger and keeps alive the interest in the work and ministry that we are doing in the same way, only separately. We would also gladly accept Praeses Heyne's friendly invitation and send a representative to the synodal meetings of our brethren, at least to the delegate synod, which would certainly not be without benefit for both parts, but especially for our Free Church, if it were possible for us in view of the high costs and the general impoverishment in Germany. We welcome it all the more, therefore, if our fellow believers in America participate often and in large numbers in our synodal meetings and visit individual congregations, thus gaining a deeper insight into our work.

In the opening service Fr. H. Petersen from Potsdam preached on Rom. 14, 17 and showed the glory of the Kingdom of God. This service was also especially beautifully liturgically arranged, to which the church choir of the congregation under the direction of Father Th. Nickels Jr. had contributed.

Closely connected with the opening sermon were the doctrinal discussions which the Synod held on all the mornings with the exception of the last day. Praeses D. Nickel had laid down a series of guiding principles on the doctrine of the church. This doctrinal lecture was especially timely because the very churches with which we are striving for agreement do not yet share our doctrinal position, but we want to prove that our doctrine of the church is not our own doctrine, but the doctrine of Scripture, and thus also want to bear public witness. May this testimony of ours contribute in many circles to the fact that they also grant this doctrine of Scripture the right place and the importance in the church which it deserves! But we want to thank God that he, out of pure grace, has so far kept this doctrine pure and clean, and has allowed us to be driven by it,

D. Nickel was re-elected as President; his deputy remains P. P. H. Petersen. The Synodal Council consists of seven members, who represent the individual districts in it. District presidens were Herm. Eikmeier, Th. Reuter, P. H. Petersen and M. Hein. In addition, a number of committees were elected. The district councils, which took the place of the former mission commission in the individual districts, were elected by the individual districts in special district assemblies.

Among the resolutions of the Synod, it should also be mentioned that the Synod decided to publish a new hymnal. So many congregations, especially in Hanover, wanted to have a hymnal in which they could also find the songs and chorales that they had received over the years.



The congregation of the Free Church in Gross-Ösingen.

Sitting in the front row, from left to right: Rector M. Willkomm, Vice-President P. H. Petersen, President D. Th. Nickel, Prof. D. G. Mezger, P. J. M. Michael.

to be all the more zealous for the spread of the true Gospel. We will refrain from further elaborating on the speaker's remarks here, since this instructive and timely paper will appear in its entirety in this year's Synodal Report.

The business negotiations were also extensive. Longer time was taken up with the discussion of the implementing regulations drawn up by the legal protection of the constitution adopted by last year's synod. Thus, from this synodal meeting on, the new constitution is in force, according to which the Free Church has been divided into four districts, a Southwestern, a Saxon, a Northern and an Eastern district. This has considerably relieved the burden on the President of the Synod, but it has also made it possible to carry on the missionary work more effectively and energetically. The general synod will now take place every two years, while in the intervening years the individual districts will hold their district meetings.

The elections held had the following result:

have become dear and valuable. Thus a commission has compiled about 150 songs, which are to be added to the present hymnal of the Missouri Synod.

The decision to transfer the business of the Scripture Society, which until now has been a private association within the Free Church, into the ownership of the Free Church, can also be described as progress.

Synod Sunday was celebrated in the nearby town of Celle. A special train brought the synod members there in the morning. The festive services were held in a large hall. In the morning Fr. R. Kern from Chemnitz preached on the Epistle of Trinity. This service was also richly liturgical. A mass choir of about 350 singers sang "Heilig, heilig, heilig ist der HErr" by Schubert and "Grotzer Gott, wir loben dich" by Ritter. In the afternoon the mission feast took place, in which Father F. Hübener spoke about the confessional duty of Christians. Afterwards there was a concert by

the church choir under the direction of Ill Nickels, in which soloists from Leipzig and London participated in addition to the already mentioned mass choir of the congregations of the Northern District.

So the Synod days soon passed with much and heavy work. During these days, however, we were again able to experience vividly how the faithful God has blessed us so abundantly. Yes, we have once again become certain that our work, even if it is small before the eyes of men, even if it is connected with many difficulties, has not been in vain. And so may the Lord of the Church continue to bless our work and that of our brethren, so that His Church may be great and the number of the elect may be full.
Father Scherf.

The district assemblies of our synod.

From June 22 to 28, the Eastern District met for its 53rd session at the hospitable congregation at York, Pa. (Ill E. Kraus). This is the third time the District has met at this church. For about fifty years D. H. H. Walker, who passed to the joy of his Lord on the 4th of July, has labored in great blessing at this church. It is situated in the midst of a region where the General Synod is extremely strong, and the testimony of Ill Walker to pure doctrine and right Lutheran practice has been of great influence and blessing in the midst of these circles, even by their own admission. It was peculiar circumstances that led to the establishment of the said congregation and its connection with the Missouri Synod, and under the long and blessed labors of Ill Walker, its members are even now heartily thankful that, under God's providence, they have become members of the Missouri Synod.

So it was a blessed time that the members of the Synod spent there in York. The sermon of Vice-President F. J. Lankenau in the opening service on the words of the Saviour: "You are the salt of the earth; you are the light of the world", Matth. 5, 13. 14. It explained what a high, but at the same time also responsible profession we have as Christians in the world. The presidential addresses by President W. Bröckers, in German and English, as well as the presentations, one in German by Ill Chr. Kühn on the divinity of Christ, the other in English on the right use of the doctrine of the Church, gave enough stimulation to take all this to heart.

Much time and labor has been devoted to the missionary cause of the District, both in committee meetings and before Synod. There are, after all, quite a number of large cities within the range of this District, such as Philadelphia, Baltimore, Pittsburgh, Buffalo, Washington, and a host of other larger and smaller cities, and they all cry out to us, "The harvest is great." The missionary work of the district has grown steadily through the years, and at every meeting they say: If we could only send out more missionaries, and have more funds to pay them and build chapels!

But also quite a lot of time was devoted to the works of the Synod in general. Vice-President Lankenau as well as Ill L. Meyer, the representative of the fiscal authority, presented the affairs of our large synodal body very vividly and forcefully. Particular attention was drawn to the large deficit in the synodal coffers, and the most heartfelt thanks were expressed.

pray that this kingdom matter of the Saviour might be properly considered and changed in the churches.

There were still a number of important matters before us, some of which had been referred by the Synod to the individual Districts for more detailed discussion, and others which had been submitted to the Synod by the Presidium. Since there was not enough time for a thorough discussion of these matters, it was decided that the individual pastoral conferences should deal with them in detail and report on the results of their deliberations at the next district assembly.

The election of officers had the following result: Praeses: W.Bröcker; First Vice-President: Ill D. H.B. Hemmeter; second Vice-President: Ill J. K. E. Horst; German Secretary: Ill P. Succop; English Secretary: P. J. M. Walker; Treasurer: Mr. John P. Schaffer. F. C. Verwiebe.

The Manitoba and Saskatchewan District assembled from July 6 to 12 in the hospitable community at Southey, Sask. (Ill A. Schwab). About 70 pastors and deputies and one teacher had turned out, besides quite a number of guests. This whole crowd, joyful in Christ, was entertained in the spacious ground floor of the church. The congregation had rented a large hall as a dormitory, where bed was lined up next to bed. Here the majority of the synod found lodging.

In the opening service Praeses D. F. Pfothhauer preached. From the report of our District President Ill, P. Wiegner, it appeared that 15 pastors and 2 teachers had entered the District in the last two years, but also that 11 pastors and 2 teachers had left the District. Now, adding to this the many transfers within the District which become necessary to cover the departure in some cases, an average of one-third of our parishes suffer pastor changes each year etiva, and several experience long vacancies.

The morning sessions were devoted to doctrinal discussions. Instructive and faith-strengthening was the lecture Ill W. Munding gave on the subject: "The Doctrine of the Last Things, and What Duties This Imposes on Us Christians."

Part of the time was spent discussing the finances of the District. Since its inception the District has made gratifying progress in this, but it is far from being as it should be. The main cause is undoubtedly the frequent calling away of missionaries from the mission churches. But we all gained from the discussion and encouragement the joy to do again what we can for our district and for the synod.

Considerable time has been devoted to the missionary cause. Our district is mainly a mission district. Most of the parishes are still more or less in need of assistance. How thankful we are for the help given by our fellow Christians in the United States, help that is given to us from the General Missionary Fund for the work of the Kingdom of God in our means. Many a mission could still be started here, especially now that a strong immigration to Canada has begun, if only more missionaries and more means were available to us.

On Synod Sunday the usual services were held with a mission feast. A special service commemorated the diamond jubilee of the Confederation of Canadas.

The result of the elections was: Praeses: Ill C. T. Wetzstein; first vice-president: P. J. Lucht; second vice-president: Ill Wm. Munding; Secretary: P. K. Kriesel; Treasurer: Mr. A. Becker.

J. Addiction.

who was to devote all his time to this work. All were anxious to see what would be the success of his work. The very first week seventeen children were added to the Sunday School. At that time we had about 120 children in the Sunday School; now we have 400. As the seminarian goes every week to see all the children who were absent on Sunday, the attendance at the Sunday School is an excellent one. It works



Another picture from the Sunday School Mission.
On the left end is the St. Louis seminarian who worked in this mission.

It is somewhat embarrassing for the parents of the children when the missionary often has to knock on the door to find out why the children have been absent. They therefore make sure that the children come regularly. Two omnibuses, into each of which 60 to 70 children can be packed, are hired by the congregation to fetch the distant children from home and convey them home again. In addition, about a dozen community members come to the aid of the omnibuses with their automobiles.

As Sunday School grows, so does the church. In the year before this mission began, I had three children in confirmation classes. Since the work was not undertaken until late in the summer, there was not much increase the first year. But by the second year the number had increased to twenty-five. I was also allowed to confirm a number of adults. At that time I baptized about 15 children a year; last year 33. A considerable number of parents of strange children attend the services. Quite a few of them have already signed up for classes in the fall. If a mission church planted in a beautiful part of town had such success to record, all would be astonished. But is it any less gratifying when old churches flourish anew?

Our own members have shown themselves willing to lend a hand to the work. Each omnibus is accompanied by three, and each private automobile by a member of the congregation, who pick up the pupils from the houses. Nor has it cost any effort to recruit new Sunday School teachers. There has been no lack of financial support either. One member, for example, who at first refused to support this mission because he could not believe it would be successful, came into the vestry one Sunday when he saw the omnibuses and automobiles arriving loaded with children and put a hundred dollars in my hand.

Can the old, diminished congregations bear the cost of such a mission? If they cannot, then the district mission treasury should come to their aid; for nowhere are mission funds better invested. But the cost is not insurmountable. Already the Sunday-school collections, which have increased threefold in our country, cover a considerable part of the cost.

In no other mission does the missionary come in contact with more churchless people. The district missionary treasuries often patiently support small missionary congregations for decades, in which the missionary comes in contact with few churchless people. I venture to say that in this work the missionary meets with more churchless people in one week than many a missionary standing at a small mission congregation meets with in a whole year.

The time is past when we should merely raise the old question in our missionary work, "Are there any Germans there?" "Are there Lutherans?" If one looks at the list of names of some old congregations, one reads almost only German names. This will soon change with zealous missionary work in the large cities. The Mes and Macs may and shall also go to heaven. Among our disciples all kinds of nations are represented; one is even a Chinese.

In discussing the feasibility of such a missionary enterprise, one does not even shrink from the thought of filling the church with dirty, bug-laden children. We have had no such experience. If an unkempt, unclean child comes, an admonition is usually enough. The children soon notice that their classmates are clean. Children of really poor parents, who have no decent clothes, receive such free of charge. I have only once had to announce from the pulpit that our members would like to give the discarded but still usable clothes of their children to the missionary.

The good Lord has made it clear to us that if we give His command and urge the people to come in, Luk 14:23, He will see to it that His house is filled. This much is certain, our church will not be moved now. And there are certainly many other old churches in our synod that do not need to be moved, if only the work of the Lord is done diligently.

I need not assure you that I do not personally credit myself with the success of this work. "All blessings come from above." Besides, I've done nothing but pray, "Thy kingdom come!" Everything else was done by the seminarians. And as long as diligent, God-fearing, missionary-minded young men are trained in our seminaries, our Synod will prosper. -

So writes Fr. E. F. Engelbert to us. Is not this a beautiful missionary experience of one of our old congregations served decades ago by Wyneken, Keyl, and Frincke? L. F.

To the ecclesiastical chronicle.

From our Synod.

A faithful confirmation class. In the last "Lutheran" we mentioned the ninetieth anniversary of the First German Evangelical Lutheran Congregation in Pittsburgh, Pa. Following this we would like to bring another interesting announcement. Some time ago it was reported in the "Lutheran" that a confirmation class in Osternburg, Germany, had held a golden confirmation celebration to commemorate their confirmation fifty years ago. The same thing occurred in our Pittsburgh congregation, as early as 1921, when the class, which had been confirmed in 1871 by Blessed P. J. A. F. W. Müller, also held such an anniversary celebration. Of the 57 confirmands of the year 1871, 29 were still found, and 25 of them took part in the celebration.

Two teachers of the class, H. Ilse, who is still living, and A. Paar, who has since gone home, were invited to this celebration. Now, after fifty-five years, sixteen members of the class are still living, and all but two are still faithful members of the Lutheran Church, and ten of the same still belonged to their old congregation in 1921. Since that time three have died. The class meets several times during the year, and on each Easter Monday they unite with a number of friends in a small annual celebration, as they did on April 8 of this year, the fifty-sixth anniversary of their confirmation. The members of this confirmation class justly consider this a very fine institution, and, God willing, intend to keep it up as long as they live. Most of them, however, are seventy years of age and over. - "Be thou faithful!" Rev. 2:10. L. F.

Mission Festivals. It is now the time of the mission festivals, and although the "Lutheran" can no longer bring the announcements of all mission festivals due to lack of space, it still receives notices about them from time to time. Thus writes a pleased pastor of a not large country congregation:

"We celebrated our mission feast last Sunday. Now that the Lord has bestowed such a beautiful blessing on us, my joy is so great that I want to let you know about it too. We collected P700. With this we have doubled our mission festival collection. At the same time, we have also reached the second third of our quota for the Synod. I now live in the good hope that we will also get the last third. We, use envelopes for outward purposes. Thanks be to God, who has made our dear Christians so willing!" L. F.

The Lodge question is being discussed in the widest circles of our Synod, especially at Synodical meetings and conferences. The resolutions adopted by the Synod last year are also being particularly accepted by some districts, and people are encouraging each other to be serious and zealous in dealing with the Lodge question. The letter, which will soon be sent by our Synodical Lodge Committee to all the pastors of the Synod, will be made the very special subject of consensus discussion. A younger pastor from a district where the Lodges are especially threatening our congregations writes us: "We exhort and encourage one another at every opportunity to remove this evil from our congregations, where it has crept in Hob lahten and has not yet been removed." From another congregation, into which the Lodge evil had penetrated in earlier years, the pastor reports in his congregational bulletin as a success of his pastoral work: "Up to now five Lodge members have severed their connection with the secret societies to which they belonged, and others are evidently about to do the same."

Mindekranz. Once again we mention the mini-wreath, the beautiful way in which a foundation for church or charitable purposes is placed in the coffin of a deceased person instead of withering flowers. We say nothing against flowers as such. Personally, we are great friends of flowers and consider their moderate use at funerals to be quite beautiful and dignified. But we have for years been decidedly opposed to the senseless waste that is often made of flowers at funerals, which even the world considers unattractive and perverse, so that one often finds expressed in the obituaries the request, "No flowers," "No flowers." How much better and more beautiful and dignified and pleasing to God it is if, instead of excessive waste, a memorial wreath, that is, a wreath of remembrance, is donated, which does not wither and

not be thrown out and trampled on after a few days! Leaves from various circles of our Synod, namely District Leaves, are constantly arriving on our table, and we notice that the number of donated mini-wreaths is increasing noticeably. In the last number of the "Jowa District Gazette" we read that in 1925 P299. 75 and in 1926 already P662. 65 were donated for mini-wreaths to spread the Gospel or to support the needy. Most often and also most appropriately, the mini-wreaths are designated for our Provident Fund. It is in truth a nicer, a better way than the old. L. F.

Domestic.

Pres. C. Gausewitz † Just before the close of this number of the "Lutheran" the news reaches us that Rev. C. Gausewitz died suddenly in Milwaukee, Wis. on September 4. Further news is still lacking, except that his funeral was to take place on September 7.

P. C. F. W. Gausewitz was a well known, deserving and distinguished pastor of our sister synod of Wisconsin and other states, and for a number of years president of the synodical conference in which our synod was associated with the Wisconsin synod,



President C.

the Norwegian Synod and the Slovakian Synod, and in particular, is jointly engaged in the work of the negro mission. He was the son of a pioneer of the Wisconsin Synod, Rev. C. Gausewitz', born at Reedsville, Wis. August 29, 1861, had been educated out of the institutions of his synod, Northwestern College at Watertown, Wis. and at the seminary at Milwaukee, and had entered the ministry in 1882. He first served the congregation at East Farmington, then St. John's congregation

in St. Paul, Minn. and, since 1906, the Grace congregation in Milwaukee. From 1894 to 1906 he was president of the Minnesota Synod, now the Minnesota District of the United Synod of Wisconsin, Minnesota and Michigan, was also for a number of years president of the affiliated synods. After the death of Praeses J. Bading, he was elected Praeses of the Synodical Conference in 1912, which office he still held at his demise. With his outstanding gifts he also served the church, especially its synods, in various authorities and commissions and wrote the present Catechism of the Wisconsin Synod in German and English. Thus in him the Church loses a man whose memory will be cherished. L. F.

The Finnish National Church, with which we have already had negotiations, as you know, and for which our Synod has also appointed a Finnish committee, held its meeting this year from July 7 to 10 in Ashtabula Harbor, O. 94 Synod members were present. This shows that the Synod was well attended, for it numbers only 19 pastors and 74 congregations in all. In the pastoral conference held at the same time as the synod, serious doctrinal discussions were held, especially on the doctrine of the church and church fellowship. The Synod endeavors to establish right doctrinal unity in its own midst and to take a stand against all false doctrine and perverse church fellowship. It was encouraged to stand up for

to work for the interests of its own synod, and less to maintain connection with outside, ecclesiastical work. The fields of work of the Synod are large, but it lacks men and means. Wiskari was elected president. The report, which is sent to us in German by our Father N. Herrmann, concludes with the words: "May God bring us by His Spirit to be one heart and one soul in Christ Jesus!"

A beautiful legacy. "One of the largest bequests," writes the "Ev.-Luth. Gemeindeblatt," ever received by a Lutheran Synod in our country, "has fallen to the Swedish Augustana Synod. P. A. Peterson, a wealthy furniture manufacturer in Rockford, Ill, who died recently, bequeathed to this Synod the sum of \$500,000 for the extension of its missions. This money is to be used to erect schools and churches on the mission fields in China and Africa. In addition to this sum, Mr. Peterson designated another \$500,000 for the establishment of a home for the aged, primarily for Swedish Lutherans.

There is no better use of the blessing given by God than that of putting it to the service of Christ and His Church. J. T. M.

The Bryan - Memorial - University. Professor J.G. Machen of Princeton Theological Seminary in Princeton, N.J., known throughout the world for his strong stand against liberalism, has been appointed president of the Bryan Memorial University. The Bryan Memorial University was started by the so-called Fundamentalists, and is to be devoted to "Christian education" with continued witness against the unbelief which, it is well known, is so prevalent in the schools of our country. Prof. Machen was some time ago offered the chair of Apologetics and Ethics in Princeton Seminary, but his appointment was not confirmed by the General Assembly of Presbyterians, being too decided for most of them. Nevertheless, Prof. Machen has remained in his position, declining the appointment to Bryan Memorial University. In his letter he stated that he was probably a fundamentalist, but actually a Calvinist, and that he found in the teachings of Calvin the right interpretation of the Scriptures and their doctrines. Machen intends to continue to profess this Calvinism in his circles, and Princeton offers him the best opportunity to do so. J. T. M.

Abroad.

From Alsace. From the small free church synod which was founded in Alsace a few months ago by the three pastors M. W. Strafen, Fr. Müller and A. von der Leijé and their congregations, comes the news that the Stratzburg congregation will now also have its own church home. On July 3 they were allowed to lay the foundation stone for the building. Father Müller of Heiligenstein preached the sermon, and Praeses Strafen, the pastor of the congregation, read a short history of it. It is hoped that the church hall can be inaugurated at Christmas. It is of great importance that in the old, well-known, beautiful city of Strasbourg, which has always played an important role in the history of the Lutheran Church, the Faithful Lutheran Free Church is represented with its own building. For a short time it has had its first resident pastor in Praeses Strafen.

At the mission festival at Heiligenstein, which was celebrated on July 10, Praeses W. Heyne from our Central Illinois District, who was visiting Germany and thus also France this summer, preached in the richly decorated church. Candidate Fr. Kramer, who has been in our St. Louis district this year, preached.

After finishing his studies at the 2nd Seminary and being called to the Alsatian congregations in Schillersdorf and Oberfulzbach, the Free Church will again have its fourth pastor. He will soon take up his office there, or has already done so.

It is admittedly a small flock that holds the faithful Lutheran viewpoint there in Alsace. As in the past, so also in the present, they are oppressed and hostile in many ways. Especially the members of the Schillersdorf congregation have experienced this. When they refused to return to the national church a number of years ago, their self-built church was torn down. When the congregation became vacant a few years ago after the death of its pastor, personal efforts were made to lure its members away from the Free Church. It is the more necessary and important that we encourage and strengthen the little synod in all ways. L. F.

From Melt and Time.

God-denial in America. As has already been reported, God-denial or atheism has become organized in our country. Its official name is "The American Association for the Advancement of Atheism, Inc." Its common name is "The 4 A's." With almost feverish zeal has this league of the ungodly worked since its inception. It has, in the eighteen months of its existence, established atheistic clubs in twenty colleges in the United States, and three in colleges of higher learning; in addition to which it has started an atheistic youth movement. He has established atheistic teaching classes on one of our warships, the steamer *Whitney*, as well as in the Canal Zone and in Alaska.

Terrible are the names which such atheistic clubs often attach to themselves. Thus a club of twenty-two students at the University of Rochester calls itself "The Damned Souls," and a Los Angeles club "The Devil's Angels. The atheists' special magazine, *The Truth Seeker*, published weekly in New York.

...has a large market. Of the new objects of this society might be mentioned: Taxation of all churches; abolition of all chaplains in Congress, in the legislatures, and in the army and fleet; the cessation of governmental grants for religious purposes. Also to be suppressed: the smuggling of the Bible and religion into the public schools; the recognition of church festivals by the state; the use of the Bible in administering a judicial oath; the celebration of Sunday as the religious Sabbath; the abolition of "Christian" morality and the recognition of "natural" morality; the use of the phrase "In God we trust" in the minting of money coins.

One of their leaders writes: "As the statistics show, there are forty million people in the United States who do not belong to any church, never go to church, never pray, and to whom God means nothing. Among them are perhaps a hundred thousand outspoken, avowed atheists, and from these we intend to work. A most valuable help to us are the natural scientists of America. Among them we held a survey, which cost us \$400, and found that seventy-five per cent. of the same are agnostics and atheists."

"But he that dwelleth in heaven laugheth at them, and the LORD mocketh at them," Ps. 2:4; 59:9. J. T. M.

Great Losses in the Earthly. Last year's World's Fair in Philadelphia, which was especially important because of the Sunday law-

The business, which has raised a great deal of dust in the public mind, has, as it now appears, closed with a large loss. As stated in a bill of exchange, the loss amounts to H5,000,000. Everything goes into the hands of the creditors, who will have to be satisfied, for better or worse, with what remains. Today, in the age of world traffic, world exhibitions no longer have the attraction they had in earlier years.

There will hardly be any great lamentation over this heavy loss. The world will just get along with the fact that it wins or loses. It is only a pity that while the children of the world waste so much on earthly trinkets, Christians contribute so little to the highly important cause of the kingdom of God. Even the greatest and most profitable enterprise in earthly things ultimately means a loss to man, for at his death he must leave everything behind; but every cent which the Christian, in faith in his Saviour, offers for church and mission means eternal gain. "He that soweth sparingly shall reap also sparingly; and he that soweth in blessing shall reap also in blessing," 2 Cor. 9:6.

J. T. M.

The time of inventions. Nowadays, according to a statistical report, ten thousand times more inventions and discoveries are made than can be exploited. As soon as a factory has been set up for the manufacture of a patented article or machine at a cost of millions of dollars, a new and all-transforming idea immediately arises which throws everything over again. Competition today does not consist both in the reduction of prices and in the invention of new ways and means of producing objects or of attaining a certain end. What the human mind accomplishes in this is astonishing. At present eleven factories are building good, strong flying machines at the price of H1, 800 to P3, 500, so that we are now entering the period when flying on a large scale will be taken up by private individuals.

Christians also recognize in the many useful inventions God's goodness, which continues to show itself fatherly to men in spite of their sins. Unfortunately, most people do not recognize this goodness; they glorify not God but themselves. The natural man does not want to recognize two things, namely, first, that he is a poor, miserable sinner, and second, that he has need of Christ the Savior.

J. T. M.

Increase in Mental Diseases. Dr. Menas S. Gregory, the chief physician for mental diseases at Bellevue Hospital in New York, reports that there has been a considerable increase in mental diseases among the young people of our country. This increase, in the opinion of the doctor, is explained, on the one hand, by the fact that in our time more cases of nervous and mental diseases are generally reported to the physicians than formerly, because less was known and said about them. On the other hand, however, it must not be forgotten that we live in an age which affects the mind and nerves of a man considerably more than it did in former times. The greater demands of life, he said, are especially responsible for the increase of mental disruption. Our youth has more and greater desires, which can be fulfilled less and less, and as a result of this, a general breakdown of the nerves becomes noticeable, which gives every philanthropist cause for concern.

The main cause, in our opinion, has been overlooked by the physician Menas S. Gregory. Our time, however, is a time of restlessness, dissatisfaction and the incessant pursuit of earthly happiness. Underlying this, however, is the lack of fear of God and trust in God. "Sin is the ruin of men," Prov. 14:34.

J. T. M.

A death and a baptism.

It was toward evening on a hot Sunday, at the end of June. The young wife of an Indian missionary in Arizona had just died after a short but agonizing illness. The funeral had to take place the next day.

Two missionaries hastily set out for R., seventy miles distant, to fetch the missionary there for the funeral service.

When they had gone about two miles - silent and sorrowful like the disciples of Emmaus - they flee to a large gathering of Indians.

It was a drinking bout, such as often takes place among the Apaches on Sundays. And this gathering was even at the lodge of their great serpent prophet, whose moral sermon they love to brag about.

Immediately several stood up and waved for the automobile to stop. It was nothing new to the missionaries that about a dozen wanted to ride along. But the missionaries had neither the time nor the inclination to get a cab for half-drunk Indians. They were in a hurry and had a long and, at night, rather dangerous way to go.

Then a young woman with a small child on her back pushed her way forward and politely asked if she would like a ride for a few miles. She got on.

Soon she turned to one of the missionaries and said, "Don't you remember me? I am a baptized woman." "You just look familiar. But I can't come up with your name. It's been a long time since I've seen you, I suppose. What's your name?"

"Della Slassay."

"Oh, yes; I should have known you. You're married to Ernst Walker, aren't you? And you have a little daughter?"

"Yes. She's already a year old, but she hasn't been baptized yet. I want to have her baptized."

"Couldn't you take her to church next Sunday?"

"No, because I still have to go back to Fort Hnachuca this week."

"We'll be back tomorrow. And then the funeral will take place at W. at once. But Missionary C. may come to your hut on Tuesday and perform the baptism. Where are you staying?"

"I leave on Tuesday morning."

"Do you want the child baptized right away?"

"Yes."

By now the missionaries had come to the bridge that crosses the White River at Fort Apache. They halted and stood on the bank of the rushing river. The mother held the child, one missionary served as witness, the other knelt down; and after a short prayer, he drew a handful of water from the river and baptized little Sarah Walker in the name of the Triune God.

The peaceful stillness of the evening, the singing river, the clear sky, the silent, high mountains all around, the setting sun gave the hour a special and uuvergetzliche solemnity.

Thus the death of a missiouar's wife had to serve to snatch an Indian child from a witch doctor's binge and reborn him to eternal life by baptism'.

Just as the sadness of the Emmaus disciples disappeared when JESus came to them, so did the sad mood of the

Unity in Lodge Practice before. The Synod unanimously acknowledged the clear and convincing remarks of the speaker and thus promised to go forward united against the Lodge.

From the report of the Missionary Commission it appeared that the Ontario District still has great missionary possibilities. In the larger cities of the province the field is wide for harvest. In the great city of Montreal the missionary work is to be commenced this fall. In Hamilton our missionary is laboring in blessing; but the blessing might be far greater, by human reckoning, if we had a chapel there. In London, where we have a fledgling mission, the work is already progressing, for there we have a chapel fit for the purpose, though a simple one. Oh, if only our dear Christians would be more mindful of the church building fund!

The undersigned reported on the extensive work of the Synod in four sessions, and can say with pleasure that his remarks were followed with great interest.

On Saturday afternoon the Synodicals the guests of the Jugendverein of the congregation on a very pleasant boat trip up the beautiful Ottawa River.

Fr. Malinsky was re-elected as President. V. A. Orzen was elected First Vice-President and Fr. H. Ruhland Second Vice-President. Fr. A. Dashner was re-elected Secretary and Mr. H. W. Schmalz was elected Treasurer.

F. J. Lankenau.

From the mission and for the mission.

This and that from the Inner Mission.

The varied work of a so-called city and asylum missionary may be seen from the following particulars, which we take from the annual report of such a worker: Institutional visits: 432; visits to private homes: 39; business visits: 34; private conversations with inmates of institutions: 2, 946; meetings with Sunday school teachers: 22; religious lessons: 39; services in institutions: 239; baptisms: 8; marriages: 7; funerals: 11; private confessions: 25; sermons and addresses relating to the mission: 23. Lutherans found: 458; letters received: 451; letters written: 497.

The home for the aged at Monroe, Mich. has a new chapel. The total cost of building this chapel was provided by a director of the institution, Mr. Karl Gauss of Detroit. The total amount of the really large gift is \$46,000. May the example of this giver stir others to works of love!

A mission was started in North Platte, Nebr. a little over a year ago. This summer they have been able to build a church. The school has grown so much that one of this year's teacher candidates could be appointed.

When one of our missionaries held his first service in a certain place in the mountains of British Columbia a year ago, the people there had not been able to attend a service in five years. The attendance is increasing from one service to another, and the missionary is at present preparing a class of eight adults for confirmation. Also, during his visits, the missionary often has the opportunity to baptize children brought to him by parents who often live far away. This missionary recently celebrated a mission feast at one of his

many preaching places, which was attended by twenty-nine hearers, including some who had to make a journey of 129 miles to be able to attend the feast. Among the audience was a woman whom the missionary had baptized and confirmed a year ago, and another whom he had confirmed and whose five children he had recently baptized.

The two Western Canadian Districts of our Synod have received twenty-seven of this year's preaching ministry candidates. May the Lord guide them in their ways and bless their labors!

Of the thirty-one missionaries of the Western District, thirteen hold school with 250 children. The love shown in this way by the missionary workers for the children they have been entrusted with is certainly worthy of recognition.

Outdoor mission services. Messiah Church, one of our mission churches in New York, is holding such services this summer. They will be held in front of the church's new house of worship. The pastor and congregation believe that through these outdoor services they are reaching some people who they could not reach through church services. This is probably a correct assumption.

The inner mission territory of our Texas District is very extensive. It includes not only the entire state of Texas, the largest of our states, but also the country of Mexico. Only a few can really get a good idea of the size of this area. Our Texas District is doing Inner Mission in forty-nine areas, and has needed forty-nine missionaries, besides missionary teachers and students, to properly serve the opened missionary areas. Yet some parts of the State have not yet been touched by us at all. In order to carry on the extensive missionary work of the District, the District must receive from the General Missionary Fund an annual grant of more than \$25,000, for the vast majority of the churches in the District are either still missionary churches themselves, or were so only a few years ago.

The Spanish Mission in Chicago, under the leadership of the enterprising Fr. J. G. Fernandez, is making fine progress. The services are held in the hall of the Peace Church (Rev. F. C. Streufert). 55 to 80 persons attend these services.

In the Inner Mission of our Synod there are 680 pastors, 100 teachers and students, that is, 780 men. Of these workers 1,400 wards are served with a soul count of 100,000 and a communion membership of more than 50,000. No less than 28,000 children are in instruction. The work of the Inner Mission is now largely found in our large cities; but the work in the country must not be discontinued. F. J. L.

To the Ecclesiastical Chronicle.

From our Synod.

Our alumni fifty and twenty-five years ago. The beginning of the new academic year of our St. Louis Seminary takes us back to earlier years. While 111 candidates have graduated here this year, we remember that fifty and twenty-five years ago the number was significantly smaller. Fifty years ago, in 1877, 21 candidates entered the seminary during the summer and fall.

Preaching Office, 17 from our Synod, one from the Wisconsin Synod, and three from the old Norwegian Synod. Of these 21 candidates, 15 have died, all, so far as we know, in the preaching office or retired. Six are still living, three of whom, Pastors M. Bürger, C. Kühn, and G. Löber, are also still in active service, while three, L. Dornseif, C. Eißfeldt, and P. Rösener, are living in well-deserved retirement, but still also serving the church on occasion.

Twenty-five years ago, in 1902, 54 candidates entered the preaching ministry; but then the circumstances are different. Of these 54, only 33 are still in the active preaching ministry in our Synod. One serves the German Free Church, 2 have left our Synod and are pastors in the United Lutheran Church, 11 have left the ministry, 2 of them because of illness, and 7 have already died: H. Bischofs, G. Franke, V. Grüber, J. Körber, M. Kulsner, K. Raase, P. Schlemmer.

We are often asked who is the oldest living alumnus of our institution. This year it is just seventy years since this one left our institution and entered the preaching ministry, in 1857 - a very rare, perhaps unique occurrence. It is Prof. D. F. A. Schmidt, who, after holding two pastorates in our Synod, was first professor at Luther College of the old Norwegian Synod, then from 1872 to 1876 professor of the Norwegian Synod at our Seminary here in St. Louis, and from here became theological professor at the Norwegian Synod Seminary. As such he was one of the leaders in the battle against our Synod in the doctrine of election by grace. For fifteen years he has lived in retirement in St. Paul, Minn. now at the advanced age of 90 years.

This year marks just eighty years since the first candidate emerged from our seminary and entered the preaching ministry. That was the blessed Fr. J. A. F. W. Müller in 1847, who was the only one to form the entire class. Our institution was then still located at Altenburg, Perry Co, Mo. But in these eighty years, including this year's candidates, no less than 3, 254 candidates have graduated from our Seminary. We have with some difficulty ascertained this number from catalogues and other notices, as an accurate and complete written register for the older period is unfortunately not available. This number does not include the candidates of the practical seminary, which was connected with the theoretical seminary here in St. Louis in the years 1861 to 1875, although this would not be unjustified. But actually these candidates do belong to the alumni of our sister institution in Springfield.

3, 254 candidates for the preaching ministry in 80 years! This is also a cause of gratitude to God for our entire synod.

L.F.

A beautiful thank offering. Just at the beginning of our new academic year, I received a letter from a fellow Christian from one of our congregations with the following wording: "Enclosed I am sending you a money order for \$100 for the 'Student Father'. This is a thank-offering I promised the good Lord when He happily let me escape with my life in an automobile accident the other day. It is not necessary to give all the details, only that at the time of the accident I promised God that I would give him the same amount that it would cost to repair the damage, as proof of my gratitude. And as I was reading just now in the last 'Lutheran' the article about the 'Student Father' so I thought there it might be well applied. But I ask you politely not to mention my name."

This is a right, beautiful sacrifice of thanksgiving, which may also move others who have been in a similar situation to similarly

to act. It is not without reason that Scripture, speaking of the gifts of Christians, says: "Your example has provoked many", 2Cor. 9, 2. L.F.

Enlarged School. The Trinity congregation at Sheboygan, Wis. dedicated their school, enlarged by a large addition, on the 13th Sunday after Trinity. The entire addition, the cost of which amounted to P30,000, was a gift of Mr. H. C. Pranges and his wife, and Miss Elisabeth Pranges. Our school is now one of the best equipped in the city. There are eight classes and 490 children. The teachers J. A. Koß, Ed. Schmidt, E. Hoffmann, M. Lührs, H. Rommelmann and J. Stenske as well as Fräulein Rosa



Trinity Parish School at Sheboygan, Wis.

(P. C. P. Schulz.)

and Maria Burger and Mrs. H. Najacht. The German festive sermon was preached by the undersigned; he also performed the consecration. FR. O. Kaiser of Milwaukee preached the English sermon.

C. P. Schulz.

Domestic.

A beautiful death. Already in the previous issue we briefly reported the blessed death of the deserving President of the Synodical Conference, Father C. Gausewitz of Milwaukee, Wis. We would now add that he was called away in the midst of full, blessed labors, and entered into the rest of God's people. He appeared quite hale and hearty on Sunday, Sept. 4, and went to his church at the usual time, there to hear confession, preach, and celebrate the Lord's Supper, and lingered in the vestry. When the time for confession came and he did not come to the altar, they looked and found him sitting on his chair, asleep in front of the open Bible, that is, contemplating the divine word and, as a result of a stroke, having gone to glory without a struggle.

On September 7 the solemn funeral took place. Not only the many members of his large congregation, but also numerous other participants from the city and surrounding area attended the funeral, namely many pastors of the United Wisconsin Synod and our Missouri Synod, also some representatives of the Norwegian and Slovakian Synods. The General Presiding Officer of the Wisconsin Synod, Rev. G. E. Bergemann of Fond du Lac, Wis. and the Presiding Officer of the Southeastern Wisconsin District of the Wisconsin Synod, Rev. C. Bünger of Kenosha, Wis. delivered the in every respect very appropriate, substantive, and

The first is in German on the Psalm: "The Lord is King and gloriously adorned. The Lord is adorned, and hath begun a kingdom as far as the earth is, and hath prepared it to abide. From this thy throne is established; thou art everlasting," Ps. 93:1, 2; the latter in English on the Psalm word, "Be still, and know that I am God," Ps. 46:11. The writer of these lines spoke a few words as a representative of the Synodical Conference, and at the same time on behalf of our Missouri Synod. Rev. H. Knuth, of Milwaukee, Wis. read the resume in church and officiated at the graveside in Union Cemetery. In the forenoon, Rev. E. Dümmling, the city missionary of Milwaukee (Rev. Gausewitz had also served for many years as chairman of the Milwaukee City Missionary Commission), had conducted a funeral service for the relatives at the funeral home. An old, well-known teacher and editor of the Greek New Testament wrote the following words: "Felix ille, quern in hisce litteris meditantem mors occupat!" that is, "Blessed is he whom death befalls while contemplating this Scripture!" That is why we have called Father Gausewitz's death above a beautiful death.

May the memory of this gifted, zealous and pious servant of the Church remain in blessing!
L. F.

Why do so many congregations not belong to the Synod? The "Lutherische Kirchenzeitung" writes about this, among other things, as follows: "Of the total number of 941 independent congregations, only 725 belong to the Synod [Ohio Synod]. 216, almost the fourth part, are not yet organically connected with it. This is a peculiar proportion, such as is found in few church communions. The Methodists, Presbyterians, Episcopalians, Baptists, etc., have no such thing. We may be reproached with the fact that the congregations which are served by pastors of our Synod, but have not yet joined it, support their institutions and missions as willingly as the Synodical congregations, that our church bulletins are circulated in them also, nay, that in most cases they also allow themselves to be visited and advised by Synodical officers. Therefore it is asked: 'What more do you want?' Our answer to this is: Precisely because they do such things, which we acknowledge with joy and thanksgiving, they should now go one step further and join the Synod in membership. They would not have to regret it. On the contrary, it would be of great blessing to them and also to the Synod."

Even in our synod there are still many a congregation that has not yet joined the synod. This is not in order. If one looks at the actual purpose for which our congregations have joined together in a synod, namely, the common spread of the Word of God and the kingdom of Christ, then certainly no congregation should shy away from eagerly supporting this glorious work by joining the synod. Joining the Synod means: "We confess this work and want to do it with all our heart .

What should preachers preach? Lutheran Christians know only one answer to this question: God's Word. The situation is different in the sectarian circles of our country, where preachers usually misuse the pulpit to talk about politics and other earthly matters that do not belong in the church. Such unfaithful preachers, however, often have to hear a severe rebuke from their hearers. As the *Presbyterian Banner* a sectarian preacher was recently asked to preach to the students of a university. When he asked some of the students before the service what he should talk about, he received various responses that gave him some things to think about. One said, "Just don't use any gutter language (slang)!" Another:

"Don't talk about the football game." A third: "Just don't tell us about the new findings of modern science." Another came out more clearly with the matter. He said, "Stick to your ministry, and preach the gospel; that will satisfy us all."

How will preachers once answer to God who preach man's wit instead of God's word? J. T. M.

Summer conferences for young people. It is becoming the custom in our country to hold so-called summer conferences during the summer for younger and older members of the churches, where they are instructed in religious and other subjects. Over five thousand young people participated in the Congregationalist conferences this summer, according to a published report. From seventeen in 1922, the number of conferences conducted by Congregationalists has now grown to forty. These conferences have arisen out of the need for deeper religious knowledge. Unfortunately, however, the religion taught by the Congregationalists is not at all Biblical Christianity, from which this fellowship has almost entirely fallen away. So even the instruction in "religion" offered to young people will not be of much use.

It is quite good and wholesome for young people to spend their holidays where they are given instruction in religion. In this respect our Walther League has taken good care of our young people. They are really offered God's Word in what are called summer camps, and these are therefore worthy of our support.
J. T. M.

"Why Do I Accept the Bible?" This is the title of a short pamphlet sent us by the American Institute of Sacred Literature, which is in connection with the Chicago University. It is written by Professor J. M. P. Smith, well known for his unbelief. Indicated in it are also several other pamphlets, such as, "Why do I believe in God?" "Why do I believe in JEsum Christum?" etc. The pamphlets are distributed en masse, and also read, because they form a part of what is called a correspondence course in religion. The pamphlets with such beautiful titles thus contaminate hundreds and thousands throughout the country. For behind the beautiful-sounding names is an ugly "religion," the religion of the depraved human heart. Smith gives three reasons why the Bible is dear to him, namely, first, because it contains the religious experiences of the Jewish people; second, because it contains high ideals; third, because it ennobles man. That the Bible is God's Word, that it teaches above all sin and grace, that it sets forth the way to blessedness, that it answers the great, important question, "What must I do to be saved?" of all this there is not a word in Smith. Such religion, which passes by the main truths of the Word of God, is truly to be warned against!
J.T.M.

How to fight the Pope? These days we have been sent a number of the *Kourier Magazine*, published by the notorious Ku Klux Klan in Atlanta, Ga. The articles are not badly written and are all for the purpose of making our American people aware of how dangerous the Papacy is to our country if it is not stopped in time. They also show how the Papacy has not changed since the Reformation, but is still what it was then, namely, a pernicious power that harasses men spiritually and physically. Like the well-known anti-Catholic paper *Menace*, this magazine does not mince words, but comes out with the truth in frank, free language.

And yet we have missed one thing, and this one thing cannot be found even in sheets of the kind of the *Kourier Magazine* and those as well as in other anti-Roman journals. This one is the great, powerful weapon that Luther used so victoriously against the papacy: the gospel of Christ, through whom alone by grace, through faith in his atoning work, we are saved. The Gospel is the right weapon to defeat the Pope, and the only weapon. Where the Gospel is preached purely and loudly, and where the Pope is shown to be of this Gospel, the Antichrist cannot hold his ground. All other weapons against Rome finally fail. J.T.M.

Free ride to church. In New York, the Italian Catholic Della Vecchia, president of a taxi company, wanted to do a particularly good work: he offered free rides to early Mass to anyone who would come forward. The offer was made to Roman Catholics as well as to any Protestants. However, it is reported that not a soul came forward for the "free ride to early Mass", and Della Vecchia now wonders if people do not have the necessary confidence in him, or if they really do not give anything for early Mass.

The answer is probably not hard to find. Those who want to go to early Mass will go even without such an offer as Della Vecchia made. Those who do not want to go will not be helped by a ride in a taxicab. Many an attempt has been made in our country to induce churchless people to go to church. In the end, all the means that human wit has invented fail. Where God's Word does not move hearts and the Holy Spirit does not guide them, Christian churches remain empty. The devil, however, sees to the filling of non-Christian churches and godless places of amusement. J. T. M.

The verdict of the authorities. It has been several weeks since the two Italians accused of murder, Sacco and Vanzetti, were executed. But it seems that the excitement over the execution of these two men will not subside. Even in Christian-minded circles it is thought that the State has done a great injustice by this execution. In Protestant as well as in Roman newspapers, such as the widely read "Kölnische Volkszeitung" and the Italian paper *Osservatore Romano*, one has expressed one's regret about the fact that the authorities have advanced to the sharpest.

The question that comes to the mind of a Lutheran Christian is: How should I judge this act of my authorities? Answer: Give the authorities the trust that is owed to them. It did not act hastily in this case, but carefully considered all the pertinent issues and facts. The case was before a jury, which rendered a factual verdict based on the facts. Finally, the case was submitted to a commission composed of experienced jurists and distinguished citizens; and this, too, concurred in the jury's verdict. In such a case, surely it is said to abstain from its own judgment, and to leave the whole matter to the authorities, to whom God has given the power. J. T. M.

Statistics of Church Fellowships. It may interest some readers to know the latest statistics of the church communions of this country, as now published by the Census Bureau at Washington. The first two communions whose statistics have been made known are the Unitarians and the Christian Reformed Church. The Unitarians number 353 congregations with 60, 152 members. Ten years ago, 411 congregations with 82, 515 members had been reported. The Unitarians are most widely distributed in Massachusetts, where there are 159 congregations.

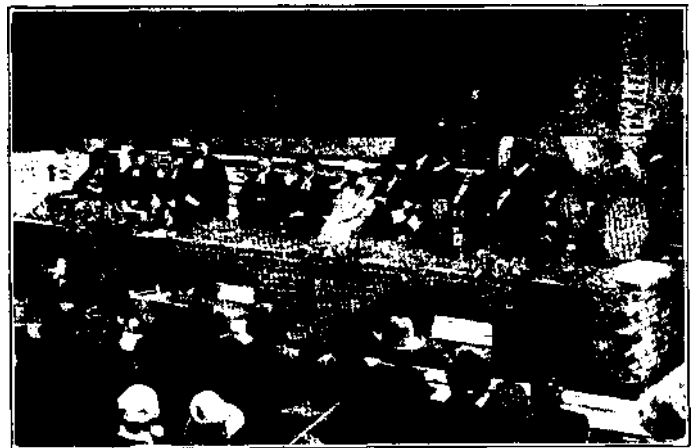
with 28,203 members. The Unitarians have raised during the past year \$3, 418, 975, of which \$3, 120, 816 has been given for parish budgets and \$255, 759 for outside purposes. Church property is estimated at \$27,478,554. 317 churches have Sunday schools with 19,722 children.

The Christian Reformed Church, the largest in Michigan, has 245 congregations with 98, 534 members. There are 100 congregations in Michigan, with 48, 088 members. The total expenditure for church budget, mission, and benevolence, during the last year, amounted to \$1, 743,060. The value of church property is estimated at \$4, 944, 850. As with the Unitarians, parsonages are not included. This community has grown by 19 congregations since 1916. 177 Sunday schools are attended by 25, 245 children.

E. E.

Abroad.

From the Free Church. The small church in Potsdam had a day of great joy on June 19. Again and again it was a great obstacle for our work that we did not have our own house of worship. Now we were allowed to lay the foundation stone for



Laying of the foundation stone in Potsdam.

our parish hall. For it was not a church that was to be built, but a home for the congregation. In this house there will be a church hall and above it the pastor's apartment. At the same time we also laid the foundation stone for the Evangelic Lutheran Children's Home in Potsdam, which will be built and maintained by the Walther League in America with great love for our work. Double was our joy, double our thanks to the faithful God who has given us so much. Our poor Potsdam congregation is especially indebted to Mr. and Mrs. Th. Lamprecht and Mr. E. Tetzlaff, who advanced us the funds so that we could begin the community center. Our congregation had acquired a beautiful piece of land with the help of worthy fellow believers, very close to the magnificent, world-famous gardens of Sanssouci. Whoever comes to Potsdam should not miss a visit to our children's home and our parish house. All the pastors of our Free Church of Berlin were invited to our celebration, as well as the professors of our Theological College. Numerous guests from all the sister congregations of Berlin were present. Court preacher Dr. Vogel, with whose assistance we acquired the property, also came to the laying of the foundation stone. The weather was favourable at first. The two speakers, Father Dr. Koch and Prof. Dr. Peters, showed us the glory of the church and above all of the divine word. At the end, unfortunately, we had rain. But "rain brings blessings". Our

The celebration closed with the song "Oh stay with us with your grace, Lord Jesus Christ".

On the picture from left to right: P. P. H. Petersen, Prof. D. Mezger, P. F. Schlottmann, Dr. Koch (standing), Dr. Peters, Eikmeier and Frl. Fick representing her uncle, Mr. Th. Lamprechts. P. H. Petersen.

From time to time letters come from **Australia**, bearing witness to the interest with which the brethren in that distant continent follow the events of our Synod, how attentively they read our papers, and how anxious they are to circulate in Australia the books which we print. In a recent letter, one of the pastors there asks that our Concordia Publishing House publish a devotional book in English, which is intended for the understanding of children, similar to the two German books by D. Zorn, "Weide meine Lämmer" (Feed My Lambs) and "Lasset die Kindlein zu mir kommen" (Let the Little Children Come to Me). He writes, among other things: "In my opinion, both of Zorn's books are unsurpassed as far as this need is concerned, especially the first one. Papa, read another story,' the little ones often said when I was reading these devotions. . . Would it not be possible to find one or more brothers over there who would be willing to translate these two books of Zorn's into English (or better still, to edit them in English)? And surely the Concordia Publishing House would no doubt be willing to undertake the printing of the same. Our Australian Synod is too small to take in hand such a work, but we would be able to offer good sales for these books in proportion to our number of members. And in your Synod the need for such books will have been felt long ago. Your Synod has lately published many a splendid, timely book in English, but there is still a lack of really suitable devotional books for the little ones. If ever it was important to introduce the little ones to Scripture in good time, and to ground them in it, it is now: Transition into English, Zeitgeist, etc. Our serious members feel this, and would like to do their duty as thoroughly as possible. Certainly, the Bible itself must also come first in devotions; but these books with the story (often briefly given in Bible words), and then at the end of the story in the prayer following briefly the application, are a very effective aid."

L. F.

Medical Mission. When our Saviour walked the earth, he not only preached to the poor and miserable, but also healed the sick and those afflicted with pestilence. The mission of today in the heathen countries also takes care not only of the spiritually but also of the physically sick by carrying out the so-called "medical mission", that is, by sending Christian doctors and giving medical help to the sick in the heathen countries for little money or completely free. Some Church communities have already greatly extended this work of charity, while others are still lagging behind in it. Last year forty-nine Baptist missionary physicians in various fields of foreign mission treated 215,000 patients in twenty-nine hospitals and fifty-three military hospitals. For the support of this mission the patients contributed H84, 237 hei, while H43, 162, together with the salaries of the doctors, was raised by the Christians in America.

The medical mission is a noble work of Christian mercy, in which our Saviour certainly takes great delight. Let us only think of the parable of the Good Samaritan!

J.T. M.

The creaking door.

My old friend Fritz was a very good-hearted man, but he had got into the habit of growling and grumbling about every little thing. His wife and children had to suffer a lot from it, and the farmhands usually only lasted a short time with him. One evening Fritz came to his neighbour and complained that his servant had gone up and away from him again. The neighbor, who knew him well, said, "Fritz, listen, you must oil up a little."

"How, oil me?" "Yes, oil up," said the neighbor.

"Listen, Fritz, I once had a door in my house that creaked terribly, and no one liked to go in and out through it. So I oiled it properly, and it's been in constant use ever since."

"Am I a creaking door, then?" said Fritz sullenly; "and how am I to oil myself?"

"O, that is easy," said the neighbor. "See that you get a servant again, and if he does anything right, praise him a little; and if he does anything wrong once, do not growl and mutter about it at once. Oil thy voice and words with the oil of love."

Fritz went home, and soon his neighbor heard that he now used so much oil that no growling sound could be heard in the house. His servants stayed with him a long time, and his wife and children always showed happy faces.

Is there not in every house sometimes such a creaking door? And shouldn't every family have a bottle of oil ready to use as soon as a creaking door is heard?

S.

Certainty of salvation.

I am sure. Rom. 8, 38. 39.

The assurance of future blessedness or the assurance of salvation also includes this, that a Christian is certain that he will remain in the love of God and Christ, with whom he is united in faith, or in short, that he will remain in faith. This assurance is founded on the eternal counsel and purpose of God, Rom. 8:28-30. . . . Those whom God hath foreknown from eternity, and hath predestinated unto glory, he hath also called and justified; and these also he upholdeth in the faith, and giveth them the victory over all the enemies of the faith.

Of course, the same apostle who wrote "I am sure" warns Christians elsewhere, in another connection, against apostasy, also in this very Epistle to the Romans, chap. 11:20-22. This warning is meant for Christians who want to become proud, secure, and carefree, and is ultimately useful and necessary to all Christians, because they all still have the flesh about them. But the apostle gives vain consolation to the suffering, contested Christians, who are anxious about their blessedness, and comforts them in this very way, that he assures them that no tribulation, nothing at all in all the world, can snatch away their faith and their blessedness. And this comfort applies to all Christians, for there is no Christian who does not care for his own salvation. Both are quite compatible with each other, that Christians on the one hand create their blessedness with fear and trembling, as if they could lose it at any moment, and keep their flesh in check, on the other hand in the spirit and faith of their

and then somewhat later resigned his office, namely, at the golden jubilee of the York congregation, which, together with his fifty years of service to that congregation, was celebrated on April 27, 1924. He preached one of the sermons there, continued to preach from time to time later on, still attended the District Synod in Baltimore in 1925, had even seriously contemplated attending our District Synod also that year, which was held in York, Pa. from June 22 to 28, when suddenly his bodily strength began to fail.

P. Walker was an excellent preacher, thereby also an advocate of the necessary introduction of English services - on 13 January 1895 the first English service was held by him in York and on 26 April an English Sunday school was established by him next to the German one -; he was full of pastoral love and diligent in private pastoral care, zealous and diligent in the care for the youth, skilful in the government of the congregation, fearless in testimony and brave in the fight against false doctrine, against sin and injustice and against the lodge system. He also educated his congregation to the cultivation of beautiful liturgy and to willing, cheerful, and abundant giving for the kingdom of God. By God's grace he did great things in York, where some members had left a congregation of the General Synod and formed a new congregation, during the long time of his ministry there. He persevered faithfully there also, turning down various appointments to large congregations and to the directorship of the college at Fort Wayne. In 1918 the faculty of St. Louis Seminary conferred upon him the degree of Doctor of Divinity. At the conferences, which he always attended gladly and diligently, he served the brethren with his theological knowledge, with his Christian judgment and good counsel in difficult cases, and with his great Christian earnestness.

He was almost always in excellent health and remained in full possession of his senses and spiritual faculties until the end, even though his physical strength had diminished. He comforted himself with God's word, as he did throughout his life, also in his last weeks and days of suffering. The Bible verses 1 Tim. 1, 15 ("This is certainly true" etc.) and 1 Joh. 1, 7 ("The blood of Jesus Christ" etc.) belonged to his last words and consolations on his sickbed.

After a funeral service in the church at Silver Creek on July 6, in which Verwiebe preached (many ministers from Buffalo and the surrounding area had attended), the body was transferred to York by his two sons, Martin, pastor in Buffalo, and Julius, and his daughter, to be buried there at the side of his wife, who had already died in 1902, and his children, who were buried there. The last funeral service was then held in the church there on July 7. Fourteen pastors had gathered from the surrounding area as well as from Baltimore for this service. P. Chr. Kühn of Baltimore preached the German sermon on Gal. 6, 14a in accordance with the words of Paul Gerhardt, which the deceased had often spoken: "There is nothing on this earth for me and my life; what Christ has given me is worthy of love"; P. E. H. Paar of Harrisburg preached an English sermon on Joh. 12, 26, Praeses W. Bröcker, as representative of the district, preached an English address and likewise P. A. G. Dick as representative of the congregation at Paterson. The local pastor in York, E. Kraus, officiated at the altar and in the beautiful city churchyard of York.

We believe a forgiveness of sins, a resurrection of the flesh, and an eternal life. Amen. Chr. Kühn.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Proceedings of the Ev. Luth. Synod in Australia, South Australian District, Inc., assembled at Carlsruhe, March. 10 to 16, 1927.
112 pages 6Z4X8Z4.

This synodal report from our brethren in Australia again brings welcome news of their synodal life. The Australian sister synod is now divided into five districts: New South Wales District, Eastern District (in the state of Victoria), Queensland District, South Australian District and New Zealand District. The South Australian District in the state of the same name is the largest of these, as it is also where the first Lutheran immigrants settled and where the Lutheran Church has existed the longest. In going through this report, the reader will notice how even in the outward institutions our sister synod has much just as we have. The report contains the synodal speech of Praeses C. A. Wiebusch and the overview of the entire synod, given by the General Praeses, P. W. Janzow. Both are from our Synod. Great emphasis is placed on the Inner Mission, in which several who studied here in St. Louis are also active, such as P. G. Kühle and P. E. Fischer. But also the heathen mission among the natives is faithfully cultivated and bears fruit. It is also being thought of to extend it, even apart from the Australian brethren joining in our heathen mission in China and India.
L. F.

The Parables of Jesus. Illustrated by Eugène Burnand. With

Preface by Rev. D. theol. David Koch, † former editor of the "Christliches Kunstblatt". Picture explanations by city pastor D. Hesselbacher, Baden-Baden. 4th edition. Verlag für Volkskunst und Volksbildung, Richard Keutel, Lahr in Baden. 204 pages 9X11½, bound in cloth with gold title.

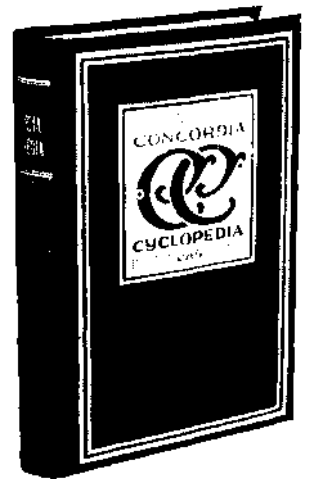
We displayed and recommended this beautiful work of art in the "Lutheran" a number of years ago, when an earlier edition appeared. In a well-known aria by the great composer Handel it is said: "Our soul hears by seeing", and Luther already correctly recognized and described the importance of what the eye sees for the understanding of the Christian. We can now apply this to the illustrations of the parables of the Lord. Certainly, these parables are so simple in language that everyone can easily understand them; for this very reason the Saviour spoke so much in parables. But it is just as certain that the understanding is still increased when one sees a good picture of such a parable. This is the great significance of the art which God has given, and which should therefore always be in the service of God. When I look at the picture in this book of the woman who found the lost penny, or the picture of the Good Samaritan, or the picture of the miser who wants to tear down his barns and build bigger ones, or the picture of the man who comes to his friend at midnight and asks for three loaves of bread, then I must say that the understanding of these very parables is furthered by such illustrations as Burnand, the famous Swiss painter, presents here. The new edition differs from the earlier ones in that the city priest D. Karl Hesselbacher has added the explanations of the pictures in place of the late art-loving priest David Koch. With each picture, however, above all the biblical text is printed from the opposite page. There are 32 parables illustrated here, and the illustrations consist of 59 drawings in the text, two three-colour pictures, four multi-colour pictures and ten art plates in so-called similigravure. Especially the addition of the coloured pictures is an enrichment which the present edition has received. Even if we do not estimate Burnand's art as highly as that of the painters Wilhelm Steinhausen and Rudolf Schäfer, of whom we have already spoken here several times, we still say that also these illustrations have a touching effect on the attentive viewer who lets them be explained further by art connoisseurs like Koch and Hesselbacher.
L. F.

A German-English Dictionary. By *Herman C. G. Brandt, Ph. D., L. H. D., Late Professor of German in Hamilton College.* **G. E. Stechert & Co, New York.** 962 pages 6Z4X9Z4, bound in cloth with gilt title. Price: P4.00 net.

By referring to this new German-English dictionary, we believe we are doing some readers a service. The dictionary is the work of a well-known German teacher who worked on it for more than twenty years. It is not a compilation of larger dictionaries, but a new work based on a thorough reading of the relevant literature. The author had completed the work and was busy with the last review of it when he died. The dictionary is intended especially as a convenient handbook for Americans and Englishmen who are studying the German language, but it is equally useful to those who wish to use the most appropriate English word for a German expression. We have been using it for some time now and find it so valuable, useful and rich that, although we have other dictionaries, we would not want to do without it on our table. In addition, it is very clearly and beautifully printed and avoids everything unnecessary. It is simply a book for hand use. L. F.



"May this book then soon be widely circulated in our Synod and beyond!" - Doctrine and Weirs.



"The brevity of the articles will probably meet with general applause. . . A real handbook."-Magazine of Lutheran Homiletics.

A much talked about book

About the new Concordia Cyclopaedia

Prof. L. Fürbringer writes the following:

"For some time pastors, teachers, and church members interested in church matters have felt the need for a hand-held church encyclopedia that could give them brief, reliable information about church persons and things, with special reference to the Lutheran Church and especially the American Lutheran Church and our own Synod. There are so many ecclesiastical persons, events and things about which one would like to know something more detailed; but although there is no lack of reference works, many are too extensive and consequently too expensive; or they are written from an unchurched or other-faith point of view; or they lack just what the American Lutheran pastor, teacher and layman would like to know.

"It is to meet this need, and thus to render service to the Church, that this *Concordia Cyclopaedia* has been devised.

The position is the firm biblical Lutheran one. Everything is presented, judged and decided according to God's Word and the Lutheran Confessions. The point of view of the selection and treatment of the individual items was that we put ourselves in the position of our American Lutheran pastors, teachers and congregation members who want to hear and read about this and that and quickly learn something about it.

"The book is not a Bible dictionary, but it is a reference work covering the whole ecclesiastical field. It deals with the **main figures** and **events** of the ancient Church and the so-called Middle Ages; above all, it considers the Reformation and the entire Lutheran Church: in Europe, in Asia, in Africa, in Australia, and especially in America, in its many synods and bodies, its personalities and events. Nor does it pass by the **Roman Catholic Church** and the many **Reformed communities** of Europe and America, but gives briefly their history, shows their doctrine, their institutions and customs, and how they have spread. **Non-Christian communities** are also named and described: Mormons, Christian Scientists, Theosophists, etc.; namely, the anti-Christian and anti-church lodges are fairly fully listed and described. The **doctrines of the Lutheran Church** are presented according to God's Word and, if necessary, defended against objections; but it is also shown what to think of dancing, theatre, prohibition, divorce, **RACE SUICIDE**, insurance, etc. The Christian education system is described in detail. Special attention has been given to **Christian education**, and likewise to missions; parochial schools, Sunday-schools, Lutheran colleges, seminaries, eminent educators-all are treated. The various branches of **mission** are considered, and of the different countries of the earth a brief history of mission is always given, where possible, with the present state of mission.

"Christians are interested in the **poets of their hymns**; therefore, among others, all the poets of our German and English hymnals are mentioned with the main details of their lives. But also **church music**, ecclesiastical **art**, the individual parts and pieces of the church service etc. do not find transitions. Orphanages, hospitals, the various **leagues** and **brotherhoods** of our country are treated; everywhere of course also the important personalities and finally also the various points in the church **finances**, such as envelope system, **budget**, **apportionment** etc.. In short, the editors have endeavored to provide information about all that is desired in our American Lutheran circumstances.

"**The whole work has caused many a difficulty, anxiety, trouble, and labor during the past years; but we rejoice that we have been able, as we wish and hope, to render a service to our Christians, and invite them to the use of the book.**"

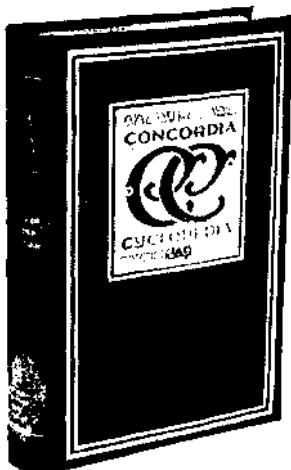
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North America, to whom support is granted from this fund, and from the General Mission Fund P243,800 were requested. In view of the heavy debt in all funds, the requested sum was reduced by the conference to H188,000. Some poorer districts find it difficult to make proper use of their missionary opportunities, owing to lack of the necessary funds; indeed, often the work is paralyzed on account of this, and in some places is stopped altogether. This is a great pity. May God give all His children, each one of them, the right joy to carry the mission, His mission, on a praying heart and to support it regularly with word and deed according to their ability.

Portland, Oreg.

W. F. George.

To the ecclesiastical chronicle.

From our Synod.

The Lord's ways in weather and storm. Our readers have all heard by now through the daily and weekly papers of the severe calamity which has again struck the city of St. Louis. As thirty-one years ago, on May 27, 1896, so also on September 29, a terrible storm wind came upon our city and not only did damage amounting to many millions of dollars, but also took the lives of nearly one hundred people. With such tremendous, shattering visitations, we can only think of the scriptural words that Nah. 1, 2-7 are to be found, and which have proved true again this time: "The LORD is a zealous God, and a revenger; yea, a revenger is the LORD, and angry; the LORD is a revenger against his adversaries, and he will not forget his enemies. The LORD is patient, and of great strength, before whom no man is innocent: he is the LORD whose ways are in the weather and in the tempest, and under his feet thick dust; who calleth the sea, and maketh it dry, and driveth up all waters. . . The mountains tremble at his presence, and the hills melt: the earth trembles at his presence, and the world, and all that dwell therein. Who can stand before his wrath, and who can abide before his fury? His wrath burneth as fire, and the rocks are broken in pieces.



The old church and school of Bethlehem parish in its destruction.

Leap before him. The LORD is good, and a stronghold in the time of trouble, and knoweth them that trust in him."

Two of our congregations were also affected by the disaster, the old Bethlehem congregation in North St. Louis, which became the

Western District of our Synod (Rev. J. Frenz), and the English Grace congregation, which is a member of the English District (Rev. W. D. Peters). Happily none of their members have perished. But their two fine and large churches are badly damaged, and the loss goes to the dew-



The current church of the Bethlchcmgmeinde in St. Louis after your storm.

sende and is only partially covered by insurance. At Grace Church, parts of the tower and roof have blown down, and the beautiful, large art glass window at the front of the church has been destroyed. At Bethlehem Church, both towers have blown down and severe damage has been done to the roof and otherwise. The old church, which was partly used as a school, was almost completely destroyed. But just there the gracious, preserving hand of God showed itself. Neither the crowd of little children who were in the schoolroom with their teacher when the ceiling fell down and a piano came crashing down from the upper floor, nor a number of women of the congregation who had come together to sew, were damaged.

The whole visitation is meant to remind us all of how impermanent and transient everything earthly is, and how God will one day, when the time has come, smash the whole world to pieces. Happy is he who is at all times properly prepared for the coming of the Lord, whether in such visitations or in the last great judgment!

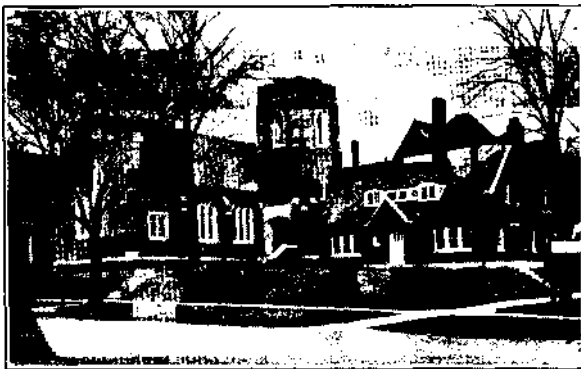
L. F.

Beautiful collections. From various quarters in our Synod we have received news that in many places individual congregations and entire visitation districts are seriously concerned with the financial situation of the Synod and are taking certain steps to improve this situation. In some places a special large house collection is being initiated. For example, the congregations in one city have undertaken to hold a general collection on a certain Sunday to raise, with God's help, H25,000 for the coffers of the synod. Other congregations have made special preparations for their annual mission feast, in order to raise a large sum on that day for the coffers of the synod, which are all mission coffers in the broader sense.

to bring in. Thus we know of a congregation which has set itself the goal of collecting P3,000 at the mission feast; and when the feast was over and the collection was counted, it amounted to H3, 185. This congregation numbers 920 communicating members, so that on the average almost P3. 50 comes to the individual communicating member. Elsewhere also the preparatory sermons for the mission feast, such as are preached in many places, have borne good fruit. Just now a pastor of a country church writes: "You will be interested to know what was the result of our missionary collection. Hear and rejoice with us: H873.16 - over a hundred dollars more than last year. 'The land is bearing fruit and improving.'" The church has 449 communicant members, so that almost P2 comes to the individual member on the average. Still another congregation was behind in what it should and would deliver to the coffers of the synod according to the budget agreement. She had particularly large expenses in the first half of the year for her own congregational budget and otherwise. But she did not now look upon the matter as if the synod could and must wait until the cash conditions in the congregation had improved and the money necessary for congregational purposes had been collected. It looked upon its arrears to the Synod as a debt and a sacred obligation, and instructed its officers to borrow P1, 500 from the bank and thus meet its obligation to the Synod. The congregation will bear the expenses involved.

But no matter how we do it, if only it is generally recognized and considered throughout our Synod in every district and in every visitation circle and in every congregation and in every house that this whole matter is a matter of the Kingdom of God and that we should not only care for our own congregation, but also for the whole church, then the efforts that we are making in these weeks and months will certainly be accompanied by success, with God's blessing. One of our church members who is very interested in the church tells us that he recently read a sermon by Walther on a Sunday evening and was deeply moved by it. This truly beautiful sermon, which we would prefer to print in its entirety, is found in Walther's Epistle for the 15th Sunday after Trinity, page 390, and answers the question, "What should move a Christian to sacrifice with joy some of his earthly goods for the preservation and propagation of the Word of God?" The answer is, "Three things, namely, (1) God's clear command; (2) the rich blessing to be expected from it; (3) the former glorious reward of grace promised for it."

L. F.



Church, parsonage and student center in Iowa City, Iowa.
(P. J. A. Friedrich.)

Our students at state institutions and universities. In these weeks, almost all universities in our country have started a new academic year, and without a doubt, they are

there are also quite a number of new Lutheran students at the various institutions. Again we remind you that the names and addresses of such Lutheran students should be reported at once to the pastor of our synod in the college or university town in question, and if we have no pastor in the place in question, it is all the more necessary that the names of these students should be communicated either to the secretary of the mission commission of the district in question, or to the chairman of our committee for church work among our students, Rev. A. Haentzschel, 713 State St., Madison, Wis. , may be notified. On the whole, the number of Lutheran students in the various institutions of our country, even a few years ago, amounted to about four thousand, and it is exceedingly important that these young members of our church should be under the care and pastoral care of the church. In various places our Missionary Commissions have erected special chapels and buildings for such student missions. One of the newest and most beautiful of these buildings is the chapel in Iowa City, Iowa, shown in the accompanying picture, which was dedicated a few months ago, and where Rev. J. A. Frederick awaits his ministry as student pastor. L. F.

From Montana. The Montana District Conference met this year in the church at Billings, Mont. from the 8th to the 12th of September. There are at present nineteen pastors and two students working in this mission state. Two papers were presented and discussed. The first was "A Short Paper on the Seven Epistles of the Revelation of St. John," by Rev. R. F. Cordes; the second, "An Explanation of the Statement in 1 Cor. 7:14," by Rev. H. T. Rauh. The two visitors,

H. E. Vomhof and P. A. Jordan, made their reports on all the parishes in Montana. If there were any special difficulties, they were discussed and advised. At the pastoral service, Father M. Hudtloff, president of the conference, preached the sermon, and Father E. Ziegler presided at the confession service.

On Sunday four mission services were held, two in the German and two in the English language. In the morning Pastors E. Ziegler and G. Mertz preached and in the afternoon and evening Pastors R. E. Blau and R. F. Cordes.

On the occasion of this conference we also celebrated with the congregation the fortieth anniversary of the ministry of the local pastor, Rev. J. F. S. Hers. Rev. J. P. Klausler, the president of the North Dakota and Montana District, preached the sermon.

Late Monday afternoon the meetings came to a close. Although physically somewhat tired, we had again been able to strengthen our souls by enjoying the body and blood of our Saviour and by the word of our God, which we heard in the meetings and services. Gladly everyone went back to his post to continue working in the vineyard of the Lord.

R. F. Cordes.

Domestic.

General Synod of Wisconsin and other States. Our sister Synod of Wisconsin, now consisting of eight districts, holds its general meeting every two years, and this year's meeting was held August 17-23, at Milwaukee, Wis. Similar to our synod, this assembly deliberates on all the general works of the synod. C. Gausewitz, the recently deceased president of the Synodical Conference, delivered a paper on the subject, "Why I Believe the Bible is God's Word." This paper is said to have been so very special in its beauty, dignity, and content, that it is specially printed and intended for mass distribution.

Regarding the other negotiations, we would like to inform you of the following. The already since several years decided and prepared

The new building of the Seminary in Wauwatosa is to be begun as soon as possible, as there are sufficient funds on hand to carry out the construction. However, it has not yet been determined whether it will be built on the so-called Van Dyke site near Milwaukee, as this can be sold very advantageously, or on another site. At the institution at New Ulm, Minn. there is such a want of room that it has been decided to build a new one, which is to cost about H325,000. To defray the cost of this building, from \$35,000 to \$40,000 is to be taken from the Synod budget fund each year, so that the building will be paid for in about ten years. This is a financial plan called in Wisconsin Synod circles, after its originator, the Von Briesen plan, and adopted by the Synod. In the institution at New Ulm, where the teachers' seminary of the Wisconsin Synod is located, and at the same time the lower classes of a college, a new professor is also to be employed on account of the gruel of the institution (there were 260 students last year), and another class is to be established for the teachers' seminary, so that the future teachers may be trained as proficiently as possible and be able to meet the demands made upon them nowadays. There were also good reports about the other institutions of the Synod. It would have been a pleasure to have remedied the want of room at the college at Watertown, Wis. and to have increased the teaching force at the seminary or progymnasium at Saginaw, Mich. where the pupils for Watertown are pre-educated; but on account of the special needs for Wauwatosa and New Ulm, the authorities of those institutions were willing to make further provision. At Wauwatosa, where a vacancy is found in the faculty, two more professors are to be employed, if necessary. In the midst of the Dakota district a college is to be erected. This shows how just also the Inner Mission of the Wisconsin Synod is growing in the Northwest. H250,000 is needed for this Inner Mission for the next two years. The Indian Mission in Arizona needs P100,000, and for the Negro Mission, which the Wisconsin Synod operates jointly with the other synods of the Synodical Conference, H73,000 are to be raised. Finally, the Synod has a mission in Poland among the German tribesmen there. A pastor and two congregations there have been accepted into the Synod. Several students from Poland are studying at the Free Church seminary in Zehlendorf near Berlin. H25,000 was appropriated for this church work. The total amount needed for the next two years is a little over a million dollars. When you consider that our synod is about five times as large, it shows that the needs in both synods are pretty much the same.

P. E. G. Bergemann was again elected General Presider; Vice Presiders are P. W. Bodamer at Ann Arbor, Mich. and P. J. Albrecht of Fairfax, Minn. Secretary is P. A. C. Haase of St. Paul, Minn. and Mr. Theo. Buuck is treasurer.

L.F.

Weekly schools instead of Sunday schools. The "Friedensbote", the paper of the Uniate, brings a most interesting article about Christian parochial schools. He writes: "Our fathers advocated the principle that the religious instruction of children was an essential part of the school curriculum. They did not at first establish Sunday schools, but encouraged the congregations to make great sacrifices to establish parochial schools, where religious instruction was cultivated along with the other school subjects. Later, Sunday schools were added, and little by little the parochial schools disappeared. But it was always emphasized in our church that the Sunday school was only a makeshift. For a long time our Anglo brethren could not see that. Today this has changed, and since then

While in many places there is an arrangement for the public school to set aside certain hours for religious instruction in the churches, there are increasing voices among educators urging religious instruction during the week. The recent decision of the Court of Appeals of New York, that the institution was not inconsistent with the Constitution, gives the *Church Monthly* of the Episcopal Church the occasion to follow gender statement: We believe that the time will come when we will not have Sunday schools in our churches. Christian instruction should be given on weekdays. Sunday should be devoted to the meditation of the divine word (worship) and to rest, and children's services should be established where they hear God's word. This instruction they need most!"

This report should serve as an encouragement to all Lutheran churches to continue the glorious work of education through Christian schools. Christian schools are not there for the language, but for the religious instruction and Christian education of the children. Therefore, all English congregations should also establish and maintain such schools. That this is possible is proved by some congregations in our English District which have such schools, such as the Mount Calvary congregation here in St. Louis, whose school is thriving so well that it is now planning a new school building which is to cost about H100,000. Think about that!

J. T. M.

Big Sums. According to a report recently published by the Financial Secretary of the Northern Presbyterians, Dr. Lewis Seymour Mudge, this fellowship expended close to H63,000,000 in the last fiscal year. This is the highest sum ever reached. Of this, the sum of ^46, 612, 753 was expended for church purposes, while over sixteen millions were used for missionary purposes. According to the last report, the number of communicants in the community amounts to 1, 927, 268, which is a considerable increase in members, namely, 18, 157. On the other hand, the number of pastors, which amounts to 9, 961, has decreased by 29. Even greater is the loss of congregations, which amount to 9,497, 68 less than in the previous report. This is partly because smaller congregations have been merged with nearby larger ones.

Large sums for church and mission are easily collected if all the members of the church do their duty. Divide H63,000,000 by 2,000,000, and the result for each communicant member is only a little over H31 or sixty cents on each Sunday-certainly not too large a sum for Christians whom God has richly blessed.

J. T. M.

"America no longer reads books." This is the verdict of the "Christian Home Friend," an Adventist paper, in which we read, "According to recent American statistics, the reading of books in this country continues to decline. In 1926, while \$18.15 was spent per capita on candy, ice cream and soda, only H1-10 was spent on books. The 2, 500 independent booksellers still in existence in the United States are opposed by 500,000 cigar and tobacco dealers. In America about fifty million books are sold annually, while in Russia five times as many, about 240 million, are sold. In the United States people are more and more content with the headlines of the newspaper; there is hardly any time left for quiet reading and thinking."

We do not know whether the information in the paper reflects the true facts. We assume, however, that it is correct that good, useful, and especially also Christian

books are not read as they deserve to be read. Are our magazines still studied as they were in the days of our fathers? How about Luther's writings, which were known to many of our church members in those days? Above all, are the Scriptures being read? And if not, why not?

J.T.M.

University professors members of churches. Our universities and higher schools of today are mostly hotbeds of unbelief. And yet many teachers are found in them who still hold to the church, at least outwardly. Recently the American Association of Religion made inquiries of one hundred State Universities as to the position of their professors in the Church. According to the findings, of 5, 962 faculty members, 4, 718, or 72.6 per cent, are affiliated with some church. They belong to the following church denominations: Methodists, 1, 152; Presbyterians, 1, 089; Episcopalians, 571; Baptists, 548; Congregationalists, 378; Disciples of Christ, 319; Catholics, 176; Lutherans, 169; Unitarians, 89; Christian Scientists, 41; others, 177.

However, this does not mean that these people are also Christians. In the mentioned church communities that still call themselves Christian, there is great unbelief. People who are Unitarians or Christian Scientists are outside Christianity from the start.

J. T. M.

Roman Hospitals. The many Roman hospitals that are found all over our country are not actually maintained by the Catholic Church itself, but by associations within the Church. These associations form a main association, which bears the name "Catholic Hospital Society." At its last meeting, held in New York in June of this year, this society agreed upon four definite objects to be pursued. Of these the first is stated in the following words: "Let it be our purpose to make known in the United States and Canada the medical activities of Catholic missions, that non-Catholics may be converted, and to secure support for such activity, whether by spiritual or bodily aid, or by personal service in the work of healing the sick, either as priests or laymen."

According to this provision, Roman hospitals serve primarily the mission to Protestants. Their main purpose is to bring non-Catholics into the missionary circle of Roman priests and laymen. This object, as the resolution passed proves, is to be more and more zealously pursued. It also shows why the Roman Church is so keen on Catholic hospitals.

J.T.M.

Abroad.

A festive day in Zehlendorf. Many of our readers know that this summer about 200 members of our Synod went on a visiting trip to Europe on the steamer "Lützow" as a special traveling party. They have recently returned from this trip happy. They have not only seen Europe and especially the Luther sites in Germany, but also, as is right, visited our fellow believers in the Free Church. Prof. D. G. Mezger reports on their visit to the theological college in Zehlendorf near Berlin in the "Freikirche" under the above heading. It says: "Sunday, August 21, was a day of joy for our theological college. On that day we were able to welcome about one hundred dear guests from faraway America to our institution. They were Lutherans, mostly members of our sister synod over there, who had come over the sea with a larger traveling party to see the Lutheran sites of Eisleben, Erfurt, Eisenach with the Wartburg, Worms, Wittenberg, and so on. When we heard from this travelling party

we drew their attention to our institution and cordially invited them to visit us on their journey. Many of our fellow believers had already heard about our institution and were all the more inclined to accept our invitation. Our guests arrived at about four o'clock. Since we knew the day and hour of their arrival, we had made all the necessary preparations for the reception.

A short service was first held, at which D. Dallmann, pastor at Milwaukee, Wis. preached in German and English. After the service the company was welcomed by the undersigned [D. Mezger] on behalf of the institution. Unfortunately, the head of our college, Rector M. Willkomm, was unable to speak the words of welcome himself, as he was confined to bed by indisposition, and therefore, to his great sorrow, could not attend the ceremony. In the name of the Free Church, President D. Th. Nickel addressed heartfelt words to the guests. The welcome was followed by a tour of the institution. To our joy we were able to perceive that it made a very good impression on all visitors. All those with whom I spoke were full of praise for the beautiful location and the magnificent buildings. Many assured us that they would also remember our institution in their distant homeland and warmly recommend it to the love of their fellow Christians. After the tour we were able to spend a few hours together in a Christian brotherly manner. Several ladies from Berlin, led by Dr. Heylandt, took care of the physical refreshment of our dear guests. Of the American guests I can only mention a few who are known to me from America or who came closer to me on this occasion: D. W. Dallmann of Milwaukee, vice-president of our sister synod, D. W. C. Kohn, president of the teachers' seminary in River Forest, P. P. Lindemann of St. Paul together with their wives, the mother and wife of Prof. W. A. Maier in St. Louis, Messrs. L. and F. Stockho of St. Louis, Goetz of Detroit, Tegge of Milwaukee, Morgenthaler of Joplin, Mo., Nickelsburg of New York, etc. Our gathering was also embellished by the musical presentations of the brass choir and the singing choir from Berlin. Many members of our congregations in Berlin and Potsdam, along with their pastors, took part in the celebration. The collection, which our American brethren collected among themselves for the benefit of the institution, amounted to about 450 Marks. - We were very happy about this visit and are convinced that such meetings not only increase the interest in our institution among our fellow believers over there, but also promote and deepen the unity between them and us. May God grant our institution such joyful occasions more often.

One of the participants in that European trip, whom we met recently, told us that this visit to Zehlendorf was the most beautiful memory of the trip for him.

L. F.

Pope Pius X as a Saint. The Congregation of Rites at Rome, which has to judge the merits of the Roman saints, recently received from the Bishop of Mantua a document of more than four hundred pages in which the beatification of the former Pope Pius X is requested. This is the first step necessary to include a person among the number of "saints". The document contains, among other things, the testimonies of twenty-six persons, all of whom declare that the deceased Pope had already performed sufficient miracles to deserve this honor.

On this the "Christian Home Friend" remarks: "By setting up every new saint, the glory of God is more and more abridged. We want to honor and worship God alone." The glory of God the Pope has long since not only

but robbed him of it altogether, declaring that a sinner is saved not by grace alone, but by his own works. This is the greatest and most shameful dishonor which the pope has done to our dear Savior. J. T. M.

Mission in China, about the future of the Lutheran Church in China, a missionary who is not a member of our Synod expresses the following: "How will the Christian Church in China fare? She may well be bitterly persecuted, but she will not perish. Millions of Bibles have been distributed throughout the land, far more tracts and all sorts of Christian writings. This sowing will not be without fruit. The congregations may well lose their churches, chapels, and schools, but they will not perish. They will continue to exist and find a way to edify themselves together. Our missionaries may not be able to return to China for years to come, but we have raised up workers from the natives on whose loyalty we can rely. We must, however, see that their maintenance is provided for; for disorder reigns everywhere, and the people have become so destitute through excessive taxation and repeated plundering that no support can be expected from their side."

This hope that the work in China has not been in vain is also expressed in other church bulletins. Thus, at its last meeting, a large community decided: "Let us all now pray for the mission in China, and in the meantime make all arrangements to begin the work of the mission again as soon as peace and tranquility have come."

From World and Time.

Signs of recent times. According to a report published in the "Ev.-Luth. Gemeindeblatt", no less than 136 natural disasters have occurred since January 18 of this year, resulting in a total of 6, 371 dead and 9, 849 injured. The number of destroyed cities is stated to be four. 66, 845 houses have collapsed. The damage caused is estimated at over one trillion dollars. This does not include the damage caused in the Mississippi area, which alone is estimated at over two trillion dollars. Nor does it include the most terrible disaster of the year, the earthquake that devastated the Chinese province of Kansu on 23 May, which is estimated to have killed 100,000 people. Large cities, such as Sisiang, Lianghowfu and Kulang, were completely destroyed. The region is so remote and the connection with the Auhem world so thoroughly broken that only scanty news of it has reached us and all details are still lacking.

The "Gemeindeblatt" remarks: "He who runs these things, let him take heed". Matth. 24, 15. These are signs of the last times."

J.T.M.

The death of the boy. In the "Ev.-Luth. Freikirche" Rector Willkomm reports the following: "'I cannot see the dying of the boy' Gen. 21, 16. Under this heading teacher Brück shares in the Biblical Study Group what Dr. Harmsen reports in the 'Ethics': In a medium-sized town in northern Germany, the mother of a boy attending the grammar school noticed symptoms of illness in her son, which the doctor recognized as venereal disease. The source of the infection was in the neighboring lyceum [high school] of the city. A comprehensive investigation of the institution revealed that about seventy percent of all girls over the age of fourteen had already contracted venereal disease.

had had sexual intercourse and that almost forty-five percent were sexually ill. Brück also refers to v. 17 of the above Bible passage, where it says: "Then God heard the voice of the boy," probably to indicate that God alone can help in this terrible plight, which is destroying our people, and to encourage Christians to do their part. To this end, however, in addition to earnest prayer, there must be faithful warning and strict discipline in the families and youth associations. And as a good aid we cite the educational writings of the Swiss physician Dr. Hans Hoppeler, which were recommended in this paper at the time. Beware of trustfulness and do not think: "Such a thing cannot happen to my child. For these very sins happen in the dark and know how to hide."

This warning is also in place in this country. In our time, people are increasingly losing their fear of the terrible sin of fornication. This is because, on the one hand, fornication is becoming more and more impudent, and, on the other hand, because God's Word is no longer earnestly urged upon the hearts of the young. The word of our Savior: "Watch and pray!" Matth. 26, 41, also applies to Christian parents in relation to the children entrusted to them by God. J. T. M.

Human vanity to human misery. The "Ev. Luth. Kirchenblatt für Südamerika" (Lutheran Church Bulletin for South America) tells us: "This heading is written in gold letters on the gable of a large hospital in Rio de Janeiro. This strange inscription has the following meaning: Dom Pedro, Emperor of Brazil, who had heartfelt compassion for the poor and miserable, wanted to found a place of refuge for the many cripples and infirm in the capital of his empire. An appeal for aid to the work was issued, but it remained almost unheeded; the gifts flowed only sparsely. Then the Emperor decided to confer the title of 'Baron' on those who subscribed 100,000,000 milreis, and to raise those who subscribed 250,000,000 milreis to 'Counts'. Now gold poured in in abundance. Misery was not cared for, but vanity was willingly sacrificed. The day of the inauguration came. A great crowd was gathered. They looked expectantly toward the pediment, the only piece of the handsome building that was still shrouded. At last the covering fell. There, to their shame, the new nobles could read what their emperor thought of them: 'Human vanity to human misery.'

"How often is charity given, even in the Christian Church, from entirely wrong motives! How often we also give out of self-love, for the sake of honor, so as not to be shamed! Right giving takes place only where one has been made willing by the mercy of God. If anyone gives, let him give simply. . . If any man show mercy, let him show it with pleasure', Rom. 12, 8. "

J. T. M.

The hair as a proof of recognition. Our highly praised Saviour often drew the attention of His disciples to the hair when He wanted to prove His care for them. For example, He said, "But now the very hairs of your head are all numbered," Matth. 10:30; and again, "And one hair of your head shall not perish," Luk. 21:18. Unbelieving scholars have scoffed at this, saying that it is unworthy of God to dwell on such petty things, and that therefore the words of Christ should not be taken too closely.

But to shame us unbelieving people, God allows us to look deeper and deeper into the wonders of His glorious creation. With regard to the hair of man, an important discovery has recently been made. By means of very powerful magnifying glasses, it has been found that no two human beings are alike in respect to hair. Each individual hair has its own

but they are only found on one and the same head. This is truly wonderful. How wise is God! All that our God creates is so very similar to things of the same kind, and yet so different! So very different is the hair of one man from that of another, that it is now desired to use it, besides the finger-printing method, as a means of ascertaining wanted persons. J. T. M.

Mother Harder.

There I find an old letter from Mecklenburg, which I wrote from L. to my dear mother. I want to copy something from this letter that gives me pleasure in remembering it and that will also give pleasure to my dear readers.

Here's what I mean:

"The Lord Jesus has given me a great and certainly undeserved joy by letting me meet Mother Harder the other day.

"Mother Harder is an old farmer's wife who lives half an hour from here. For three years now she has been lying low, suffering from a dreadful illness. Her whole skin feels like velvet, and every touch, every fold in the sheet, every movement causes her burning pain. For thirty years she nursed her sister, who had the same disease. And after she died three years ago, she moored to lie down. According to human judgment, she is now facing an imminent death.

"It was only last week that I heard from her. When I went to her and entered her room, she asked: 'What kind of a kid are you? When I said: When I said, 'The tutor from the castle,' she replied that I could stay with her for a while. But this 'a little' turned into two hours. Oh, how I loved to stay! How happy I was about the old woman! At first I could not perceive any great joy of faith in her. She spoke like a poor sinner overcome by guilt. The good old woman! She had sacrificed her life and health in the service of the Saviour, she had given her whole fortune to her sister. I gave her my hand. And hand in hand we remained-I think a whole hour. With bitter tears she said to my words of comfort: 'Oh, should the Saviour really take me to heaven, who am a wretched heap of dirt and have nothing good about me, but all wounds and bruises and welts and boils, which are not stitched nor bandaged nor soothed with oil?' Only when I told her that by doubting her blessedness she was making a liar of her dear Saviour, did she say, 'Well, then, only by grace,' and tried to smile.

"Since then I have often been with her, and have passed hours with her which I should have to write a book to describe properly. She never complains. She praises God with fear and trembling. She is like a child. And that's the way it should be. Most of all she likes to be told about paradise, where her soul will be taken at her departure, and about the new earth, where she will enter body and soul on the last day. We have already made plans to remember the hours of our gathering in the valley of tears. Blessed, thrice blessed is old, good Mother Harder! I wretched man went to comfort her, and went away ashamed and yet comforted myself. O my mother, if I could paint the old woman for you! She is my treasure. But I would like to give you some of it, because I love you. Mother, at such sickbeds is good company. Because there...

the Holy Trinity, and the angels are there, and then some poor but pardoned sinners.

"I have to tell you a nice little story about Mother Harder. It is the custom here for peasant women to be laid in their coffins in velvet and silk. Now she asked me whether it was true that we would wear white clothes in heaven, or whether it was just a speech. I answered that it was sure and certain, although the clothes would not be of silk, but perhaps of light and other 'heavenly witnesses. So she had a long white dress made for herself, and she wants to lie in it in her coffin.

"Once she said: 'Can we all stand up in the churchyard at the resurrection, when so many dead people are lying there? And she was very glad when I told her that we would then float with JEsu in heavenly clouds until the new earth was ready, which would happen quickly. That's a silly, simple-minded woman, Mother Harder, isn't she? But she is delicious in the sight of God. And praise be to God that he has led me to her! For with her I see Christianity, with her I see the Bible in a very bright light: freed from the filth of the pleas of mad reason. Yes, this is true Christianity, her Christianity; this is the Christianity of a child or of an old ignorant - yet in God wise - peasant woman. Here I see the daily drowning of the old Adam in tears of repentance and penitence, and the daily coming forth and rising again of the new man. I have also wept before my God. But now I see rightly how it should be. I see it before me when Mother Harder smiles through tears. May God help me to weep for my sins daily and to laugh again daily in faith in my heart-loving, merciful Saviour!

"How I look forward to tomorrow, when I will visit Mother Harder again! With her there is peace and joy in the Holy Spirit. And that is wholesomely infectious."

C. M. Zorn, "Memories".

God has his time and hour.

Within forty days the flood passeth over all mountains, it goeth quickly: but when it shall fall, it goeth slowly. So it is this day also. When calamity comes, it comes by the hundredweight; when it goes, it goes by the quintal or by the feather. In a hui we grow sick, poor, wretched, weak; but how slowly we get on our feet again! Dear heart, be not afraid! The Lord Jesus is not every day a Lord of Eilenburg; he is also often a Lord of Wartenberg or Weilenberg. He takes his time, but he misses nothing, but makes up for his delay with all the more rich blessings.

(Val. Herberger to 1 Mos. 8.)

Food for thought.

Never ask what it costs for a human soul to be saved. It costs money, often a lot of money, to place oneself at the service of soul-saving love, money that could otherwise be well saved. But never say, "I have not the means, it is too expensive!" Neither did the Samaritan speak thus, but he needed his means in the service of saving mercy. Neither did Jesus speak thus when it was necessary to save thee from destruction with the blood of his heart; and when thou rememberest that the price was not too dear to him, then it will never be too dear to thee to cooperate in the salvation of the lost.

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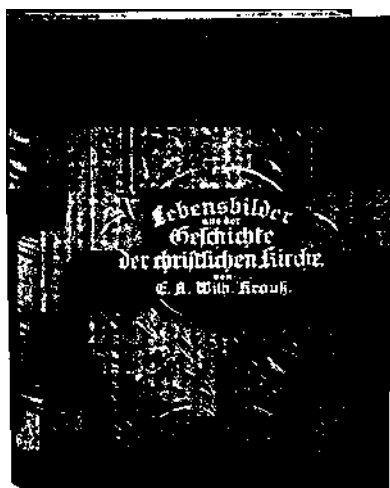
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31 October 1517.

It is evening before all hallows. Vespers are ringing. A monk with torchlight passes through students, peasants, squires. "Little monk! Little monk!" - But he spreads his scroll in prayer - Ninety-five theses he strikes on the old house of God.

Mightily it drones, splendidly it resounds through the neighboring towns' quiet; Shyly Herr Tetzel slams his indulgence box shut.

Mightily it surges to the Alps, swells to the Tiber stream, And the Vatican's fortress trembles with St. Peter's.

In the catacombs all the saints' bones are stirring, The message is knocking at the heavens, and the angels are rejoicing. - So cities, countries, graves, heavens are moved anew, When one man strikes the theses of God on the door of the church!

R. Kögel.

Luther's faith and Luther's speech.

I believe, therefore I speak. Ps. 116, 10.

"I believe," exclaims the psalmist. This is not an expression of uncertainty, as the word is often used nowadays, saying with a slight shrug of the shoulders and a certain stretching of the word, hesitatingly, "I believe," to indicate that one is not quite sure of one's cause. The word which the Psalmist uses does not admit of such an interpretation. One could also translate the word: I say Amen. But amen means: Yes, yes, it shall be so; that is certainly true. The faith of which the psalmist speaks is, as the letter to the Hebrews expresses it, a certain confidence in that which is hoped for, and a not doubting in that which is not seen, Heb. 11:1.

Just this bold confidence in faith characterizes Luther, the reformer of the church. Like the Psalmist and a thousand years later St. Paul 2Cor. 4, 13, Luther could also say: "I believe"; I say Amen; yes, yes, so it shall be done. He was sure that all that he spoke and testified and hoped and believed in matters of Christian doctrine was truth, unshakable truth, truth that would stand, though all else should falter, yea, though heaven and earth should perish. One can pick up any of his writings, and this certainty of faith always confronts us everywhere.

Let us try a book that is well known to all of us, his Small Catechism. Where in this booklet is there even one word, one expression, which would give rise to even the slightest suspicion that Luther was not quite sure of his cause? Let us only read his incomparably beautiful exposition of the three Articles! "I believe," so begins each of these three longer sentences. "This is certainly true!" so he triumphs at the conclusion of the interpretation of each article. "Amen, amen," he exults at the conclusion of the holy Lord's Prayer; "amen, amen, the



Tetzel as a seller of indulgences. (Sixteenth century pamphlet.)

means: Yes, yes, so it shall be!" The same tone of certainty, of security and confidence runs through all six of his main passages, a tone that can only be struck by someone who knows that what he is saying is the truth, the whole truth and nothing but the vain truth, who is certain that his faith does not stand on doubtful bolts, that his hope will not let him come to grief. This is the keynote that runs through all his sermons, songs, and writings. "Surely we shall prosper!" "Let the word stand!" "The kingdom must remain with us!"

Where did this confidence and certainty come from? Precisely from the fact that Luther believed, that he, like the Psalmist, said Amen to what God had said to him in his Word. What Luther taught, what he proclaimed as unchangeable truth, was not his own conception of the matter, that he had not drawn from his own consciousness, that he had not laboriously won in the way of rational thought, that he did not preach on the basis of the church fathers or tradition or all sorts of council and synodal decisions. No, no, he only put together what God's Word had to say, and before it he put his "I believe," and under it he wrote his "This is certainly true!" Luther's doctrine is only the yes and amen of a believing soul to what God has had proclaimed in Scripture by the mouth of His apostles and prophets, only the solemn "Yes, yes, it shall thus come to pass!" to what God has revealed to us men for our blessedness in His Word, which is truth, John 17:17. Precisely because Luther only accepted, only repeated, only repeated what God had spoken before, precisely because of this he was so unshakably sure that he spoke the truth; precisely because of this no man, no pope, no emperor, no devil, no power of hell could make him doubt the truth of his teaching. And when once the devil wanted to instill doubt in him, then he turned to his God with the plea, "O Lord, guide me in thy truth, and teach me!" Ps. 25:5; then he looked into God's Word; then again he said his yea and amen to what he read there, and kept his old assurance and confidence of faith.

Because Luther's faith was based on the Word of God, flowing from God's Word, and God-worked for the truth of this very Word of God, this faith also urged him to confess in word and deed. He believed, therefore he spoke. No sooner had he come to the blessed knowledge of his Saviour Jesus Christ from God's Word, than he also spoke in word and deed of that which moved his innermost heart. This was the case with all the teachings he drew from God's Word. What he believed, that he preached; his songs, his writings, his books speak of this. His whole life speaks of this faith and its heart-transforming power. His untiring zeal for the good of the Church, his unfeigned selflessness, his willingness to sacrifice whenever it was necessary to alleviate his neighbor's need or to build Christ's Church speak of this; his life of prayer speaks of this, as he speaks to his God like a child to its father; his unselfish love of his enemies, which forgave many an adversary evil with good; his family life, which served as a shining example to thousands; all the other Christian virtues, which were so abundantly manifested in this chosen man.

We will find in him the tools that make him so dear and valuable to us. His death also speaks of this, as he blessedly fell asleep in faith in the One whom he had preached all his life as the overcomer of death.

Because Luther believed, because he recognized his doctrine as the truth created from God's Word, he could not remain silent when this truth was attacked; so he raised his voice and spoke, no matter how many great and mighty men of the earth commanded him to be silent, threatened him with eight and ban, prison and death. No matter how much he was afflicted, opposed, persecuted, he believed, therefore he spoke. Even then he spoke, when within the Protestant church all kinds of erroneous opinions were substituted for the infallible word of God. Then the challenge was made to him to be silent for the sake of peace, and to regard and honor as brethren even those who were of a different opinion. He was not silent; he rejected the offered brotherly hand; he spoke the mighty word, "Ye have a different spirit from us."

People resented Luther for this. There is talk of stubborn insistence on one's own opinion, of uncharitable judgement of the heart, of bossiness and proud self-conceit. One thinks that this is an unattractive feature in the otherwise so splendid picture of the great Reformer. It is overlooked that Luther spoke only because he believed. The accusation of dogmatism would only be justified if he had insisted on his own opinion, if his teaching had been either entirely or at least partly the teaching of men. But Luther's teaching was only the outflow of his faith, only his confession of divine truth. Luther's teaching was God's teaching, and as certainly as God's teaching is truth, so certainly was Luther's teaching unbreakable God's truth. A yielding, a silence would have been a betrayal of truth, a proud self-conceit over God's infallible word. Thank God, Luther believed, therefore he also spoke.

If we want to be children of the Reformation, true Lutherans, inspired by the spirit of Luther, we must, like Luther, believe, first of all believe in Him who is held up before our eyes in the Scriptures as the only Saviour, in our Lord Jesus Christ crucified; but then also accept everything that God's Word says, as it reads. Though my heart speak no, thy word shall be more sure unto me. Thou hast said it. Amen, amen, yes, yes, that is certainly true! Like Luther, we must then also speak, confess in word and deed; what we recognize and believe in the inner heart as truth, that we are to testify to by our whole life, let it be preached in all the world, willingly surrender everything for it, if it is to be, and die happily and blessedly on it. O Lord, grant us always such faith and such speaking!

Th. L.

Luther and the year 1527.

1.

Luther memories accompany us from year to year. This is an undeserved advantage that we children of the first half of the century have over others. Such memories have repeatedly condensed into quadricentennial commemorations and will continue to do so. To our Christian people it can be

cannot be told often and clearly enough what it owes to its Luther. But such celebrations easily have the consequence that years without particularly prominent dates recede into the background. This danger also exists for the year 1927. And yet it has especially much to tell us with its great seriousness. However, it does not give us the strong tones of a festive jubilee. But the bells of profundity ring out all the more powerfully ("From the depths I call to thee, O Lord," Ps. 130:1). Whether these are not especially salutary for us? Let us reflect on this. The well-known books about Luther and his own works should help us in this.

We begin with Luther's serious illness. Heinrich Böhmer writes: "Luther had been a sick man since the age of forty. After he had already suffered from severe digestive disorders for six months in 1521, he was attacked by a nervous head sickness in 1523, which soon took hold forever. In 1526 a severe kidney stone colic developed with all kinds of accompanying symptoms: feverish rheumatism, boils, etc. In addition to all this, he also suffered very frequently from persistent catarrh and indigestion, temporarily also from haemorrhoidal complaints, dysentery, a suppurating ear infection which deprived him of hearing and sleep for weeks, toothache and terrible nervous chest compressions. As early as 1530 he presents the typical picture of a 'completely nervous man, aged before his time', who, in spite of increasingly frequent and prolonged rests, nevertheless incessantly exposed himself to new exertions and excitements. For he always obeyed the doctors only as far as he pleased: first, because he never quite trusted their arts, and secondly, because he did not at all set any store by prolonging his life as far as possible, but, however securely and firmly he stood with his work in the midst of the world, and however gratefully he enjoyed the little pleasures of this life, he sincerely longed for death, even for martyrdom. This calm and usually so wonderfully cheerful longing for death, however, never had anything to do with world-weariness. Rather, as with all great Christians, from St. Paul to John Seb. Bach, it arose directly from the conviction that dominated his whole feeling and thinking: 'Christ is my life, and dying is my gain'", Phil. 1, 21.

Luther had repeatedly suffered from states of fear and anxiety before. He clearly distinguished these from his spiritual attacks. These were severe pains in the region of the heart, which, as he himself stated, he had already had occasionally in his youthful years. They returned again only in January 1527, then after a spiritual challenge very strongly in July of the same year. We follow here the accounts of his friends Bugenhagen and Jonas. It was on a Saturday, July 6, 1527, when he was suddenly seized in the morning by a great anguish of soul. At that time he did not notice anything about a physical illness. This spiritual attack, however, as he said afterwards, "got to him more quickly" and was much harder and more dangerous than the apparent bodily attack of illness that followed shortly thereafter. At 8 o'clock he therefore sent for his confessor Bugenhagen, confessed his sins to him, sought absolution from him and consolation from God's Word, and with great earnestness committed himself and all that was his to God. The next day he wished to partake of Holy Communion with the congregation, and also hoped to be able to preach the sermon himself, although he said, "If the Lord will call me now, let his will be done." To Bugenhagen he said, "Many think, because I am sometimes cheerful in my outward walk, that I am walking on vain roses; but God knows how I am for the sake of my life. I have often resolved to be a little more earnest in my service to the world.

and holier - don't know what to call it - put; but God has not given me such to do." It urged him, in the thought of a near departure, to speak plainly of the cheerful nature in which he often sought refreshment for himself, and which had been repeatedly maligned to him by various adversaries. In the meantime, being better, he asked Jonas to come to him at five o'clock to supper with his wife. When Jonas appeared, he got up from the bed where he had lain down in his great weakness, but complained of great roaring and ringing of the left ear, and therefore went again to his bedchamber, whither Jonas followed him. On the threshold he fainted, and called for water. Jonas quickly got cold water on his face and down his back. Meanwhile Luther began to pray, "My God, if thus thou wilt, if this be the hour which thou hast provided for me, let thy will be done." Then he said with fervor the Lord's Prayer and the whole 6th Psalm.

While his weakness alternately decreased and increased, he began to pray again and again with strong, clear German and Latin words and with sayings of the Holy Scriptures, and asked the others to assist him with their intercession. He spoke of how he had not been worthy to shed his blood with so many of his brethren for the sake of Christ, but consoled himself with the fact that this honor had not even happened to St. John, who had written a "much worse book" than he against the Antichrist (the Revelation of St. John). In order that the world might not lie after his end that he had previously recanted, he called upon the bystanders - Bugenhagen had in the meantime joined them - to be witnesses of his confession: he said with a good conscience that he had taught rightly and salutarily about faith, love, the cross, the sacrament, and other articles from God's Word and according to the command of God, who had led him into this matter and had drawn and urged him without his will. He also testified against the reproach that he had written too vehemently and harshly against the Papists and the Rottengeists, that this had never brought him remorse, and that, whether he had been vehement or moderate, he had sought no one's harm, but rather everyone's, even his enemies', best and happiness. He himself would like to use the many gifts with which God has pardoned him, despite his unworthiness, for the benefit and comfort of the blessed. But let God's will be done; let Christ be stronger than the sorrowful Satan and the Lord over him. At this he was overcome with sobs, and the tears ran down his cheeks. After a few words of comfort to his wife, he asked, "Where is my dearest little Hans?" When the child was brought, he laughed at his father. Then he said: "O poor little child! Now I commend my dearest Kate and you dearest orphan to my dear, pious, faithful God. You have nothing; but God, who is a father of orphans and judge of widows, will feed and provide for you well." After they had rubbed and warmed him for a long time, he gradually felt his strength returning, and at last broke into a sweat. Now the danger was over, and he was able to rise again for his meal on the evening of the following day. He expressed to Jonas: also this bodily weakness, which had been much less hard than before the spiritual challenge, was probably not natural, but perhaps an affliction like that of Paul, when Satan had beaten him with fists, 2Cor. 12, 7.

On August 2, he wrote to Melanchthon that he was shattered all over by the attack and was still trembling in all his limbs; he had almost lost Christ completely, driven about by the floods of despair and blasphemy against God. But at the request of the faithful, God had mercy on him.

and tore his soul from the depths of hell. He hoped that his soul struggle would also mean something for others and, according to God's will, would also benefit others. This spiritual challenge lasted for months, and the fight against it was certainly not made easier by his nervous exhaustion. One may conclude from this, says Böhmer, that he suffered from nervous weakness of the heart. Luther was nervous, perhaps already at times in his younger years, certainly since the forty-fourth year of his life, since 1527. But one must add at once: he was strong and nervous, like all great passionate men of world history.

We have intentionally described these physical and spiritual hardships of Luther in more detail, on the one hand so that we do not get a false impression of him, but on the other hand also so that we can be especially grateful in this year 1927 that four hundred years ago he was still preserved for his great work. If things had not been so serious about him in that year, we would not have been told about it in such detail. Finally, it is true here also: *Solamen miseris socium habuisse malorum* (It is a comfort to the miserable to have a comrade in suffering). It can be comforting to many a depressed, sick and afflicted person to know that Luther is a companion in his suffering.

A man who knows himself what it means to be sifted in Satan's sieve is also able to help others in their time of need. The pest made its entry into German lands. Its terror drove the entire University of Wittenberg, professors and students, to Jena on August 15, 1527. Luther remained in Wittenberg. The Elector urged him to move with his wife and child to Jena, since he could not be dispensed with at the university "for the sake of what happens daily in connection with the divine Word and the sacraments. Luther nevertheless remained as the only one of the university teachers in Wittenberg. He could not and would not abandon his faithful friend Bugenhagen, who remained at his post as city pastor. Loyalty comes first, last! The plague invaded his house. Two of his housemates, Carlstadt's sister-in-law, Margarete D. Mochau, and the wife of the physician Schürf, fell seriously ill. He was particularly shaken by the death of the wife of one of Bugenhagen's housemates, Deacon Rörer. As a result of this death, Bugenhagen and his family moved into Luther's apartment, who was at the same time happy to have him close by. At the same time he was worried about his daughter Käthe, who was about to give birth. (On December 10, 1527, he was given his second child, Elisabeth, who was already snatched from him by death on August 3, 1528). His only child Hänschen ate and drank nothing for three days and increased the worry. Many of us who have to go through hard times in church and home will sympathize with Luther when he wrote to Jonas in those days that he felt almost destroyed and could hardly breathe because of inner pressure and storm. One must keep in mind that the heavy inner struggles mentioned at the beginning were a constant source of trouble for him. In a letter addressed to Amsdorf on November 1, 1527, he writes: "I ask one thing of you, that Christ may do with me according to His good pleasure, and only keep me from becoming ungrateful and His enemy. So there are battles outside, terrors within, and quite severe ones at that. Christ seeks us out. There is one consolation which we oppose to the fury of Satan, namely, that we have God's word to save souls, though he devour the bodies. Commend us to the brethren, and to thyself, to pray for us, that we may endure valiantly under the hand of the Lord, and overcome Satan's power and wiles, whether by dying or by living. Amen."

(From an article by P. Lic. H. Johannsen in the "Allgemeine Ev.-Luth. Kirchenzeitung").

The Personal Relationship between Teacher and Pastor.

A teacher should always be on the best of friendly terms with his pastor. Much depends on this for him and his ministry, for the pastor and the congregation.

True friendship, of course, requires that both do their part. One alone cannot be a good friend to the other, for friendship is a mutual relationship. We have in the Synod many splendid examples of beautiful brotherly relations between teachers and pastors, and when one inquires into the cause, one is usually told that both are fond of each other, and are careful that no strife arise. "Behold, how fine and sweet it is for brethren to dwell together in one accord! . . . There the Lord promises blessing and life forever and ever," Ps. 133:1, 3. But unfortunately we also have cases where the relationship is not so good and an inquiry proves that one or both of them are to blame. The members of the congregation know for the most part whose fault it is, though they do not easily say so freely in the presence of their servants, out of consideration for their feelings.

But what a nuisance is caused by this can be imagined by everyone. Peace and friendship are among the first Christian virtues, and if a teacher or a pastor or both do not know how to keep peace and friendship, the people in the congregation are displeased. The ministers of the word thereby sink in their esteem and lose influence. If they want to exhort their charges to peace and conciliation, to love one another, their evil example preaches the opposite. After all, people know how they do it. But quarrelsome, unkind, unpeaceful ministers of the word stand before God for what they are, and he will pronounce his judgment.

In this article we want to deal briefly with the right personal relationship between teacher and pastor. For the time being, we will disregard the fact that they are closely connected as Christians, as members of the church, and as ministers of the Word, and only consider how they should relate to one another as husband and husband.

David and Jonathan (to use them as an example) were in different relationships to each other. They were brothers-in-law. Furthermore David was the king's servant, Jonathan the king's son. But their main relationship to each other, the relationship that is always emphasized, was a relationship of friendship, a personal relationship. They were, above all things, good friends. Differences of age and office had nothing to do with it. The heart of Jonathan united with the heart of David. And so intimate was the friendship that all the raging of the ungodly Saul, all the dangers that their friendship brought to both of them, could not destroy it. The friendship was a strong bond that overcame everything else.

How beautiful it would be if every pastor could be a David, every teacher a Jonathan, if they could overlook all their differences in office and age, all their other relationships to one another, and be good friends! There is nothing to be said against this. On the contrary, everything they may regard as their guiding star urges them to do so: God's Word, their Christianity, their profession, and even the unwritten law of decency and human intercourse.

Let us only think of how the 133rd Psalm praises such a relationship and confers God's blessing on it; how even ordinary common sense calls for it; how even worldlings (although for their own benefit) earnestly strive for it; how such a relationship is praised and extolled, sung about and described by everyone, whether Christian or un-Christian, as one of the highest goods; but how also everyone is confronted with the

opposite has a disgust and abhorrence; but above all, how God Himself has called discord, and therefore every unkind, contentious relation, murder under the fifth commandment, and has forbidden it. "Thou shalt love thy neighbour as thyself," Matt. 22:39.

Everything that makes two or more good friends contributes to the right personal relationship. Selfishness must be set aside above all else. "Let not each man look to his own, but to the things that are another's." Phil. 2, 4. But let the other also acknowledge this unselfishness and reward it with true gratitude. "Let one man reverence another," Rom. 12:10, and let this be a reverence that is truly meant. Outward kindness, which does not come from the heart, is always evil, and does only evil. "Let brotherly love be heartfelt", Rom. 12, 10. Also the parable of the splinter and the beam should be remembered, Luk. 6, 41. 42. One should not give his neighbor credit for his faults, misinterpret them and then condemn him thoroughly or even slander him to others, but remember the eighth commandment, excuse your neighbor, speak good of him and turn everything around for the best.

But what do we want to enumerate here at length that serves peace? He who wants to be a friend will find ways and means. The main thing is that he wants it. And since only good can come of it, he should really want it. One will be surprised what a difference it makes as soon as one wants quite sincerely. Such a will, when it flows from faith and has the power of God behind it, cannot well be resisted by the neighbor. A. C. St.

From Württemberg and Bavaria.

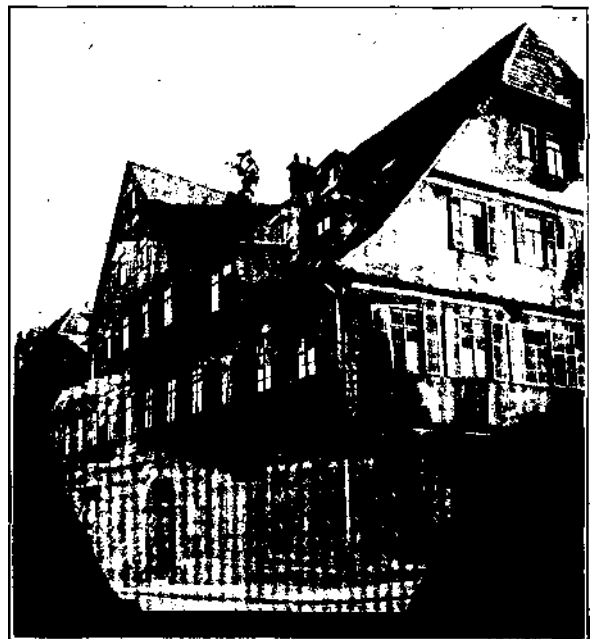
During my visit to beautiful Swabia, I had the privilege of becoming more closely acquainted with our sister congregation in Stuttgart, which is served by Father W. Ösch. A short report of what the visitor saw and heard there may be of interest to "Lutheran" readers.

The congregation in Stuttgart was founded in the summer of 1922 by Father Ösch, who was called there from America in that year. However, some souls had already been served in Stuttgart from time to time since 1920 by Pastor A. Kerle from Pforzheim. These were a few old members of the South German Free Church, which united with the Saxon Free Church in 1920 (except for a distant remnant in Bavaria). In addition there were three families who had emigrated from our London congregation. When he took office in July 1922, Father Ösch had twenty souls in the Stuttgart congregation. Two small branches, Onolzheim near Brailsheim and Ansbach in Bavaria, from the South German Free Church, together numbered another twenty-five souls.

The services in the Stuttgart congregation were first held in a hall of the Verein Christlicher Junger Männer. The public was made aware by advertisements in the newspaper, sometimes with a brief statement of the content of the sermon, and by other means. Attendance at the services grew to fifty or sixty persons, whereupon the clubhouse gave them notice to vacate the room. In great need, a new home was found for the congregation in the church hall of the Reformed Church, where they were allowed to remain until now, although from the beginning with the great disadvantage that it was only possible to attend six church services in the evening.

o'clock can hold divine service. The building (of which the reader will find two pictures enclosed) in which this church hall is built is the old country house in which the reformer of Württemberg, Joh. Brenz, hid from the Spanish soldiers pursuing him in 1548. He had incurred the Emperor's wrath by his conscientious, genuinely Lutheran opposition to the Augsburg Interim. Up under the roof, behind a log of wood, he had hidden himself, and so the soldiers did not find him. He had a loaf of bread with him. But a hen laid an egg there every day.

The Stuttgart congregation now numbers 133 souls, including Onolzheim and Ansbach. The faithful God has thus visibly blessed the work of Father Ösch. Twenty more souls are also being served in Augsburg and in Öttingen, who have been Free Church members from before, but have only now turned to Ösch for service. The attendance at services in Stuttgart is not bad even in summer, in spite of the unfavorable time of day. There are



The "old country house" in Stuttgart, Langestraße 51.

The entrance to the left of the main entrance is the door to the Reformed church hall, where the Ev.-Luth. Immanuelsgemeinde (P. W. Ösch) has held its services since 1923. The window in the gable above the main entrance shows the attic hallway where the Württemberg reformer Brenz, Luther's friend, hid.

there are always quite a few strangers. The large number of strangers who filled all the pews at the beginning, however, stayed away. Most of them were curious; others were only receptive at that time after the war; others again - probably most of them - did not want to leave the national church, and when they thought they had to show their colours and finally decide one way or the other, they withdrew.

In spite of the great successes, it cannot be denied that the work in Stuttgart is also connected with many difficulties. Conservatism, unionism and pietism are strongly pronounced among the people everywhere. One of the main obstacles, however, is the lack of a suitable church building. Had the Stuttgart congregation been able to hold morning services from the beginning and had full freedom of movement, it would certainly be twice as large now, humanly speaking. Again and again the necessary means for public lecture tours are lacking.

It should also be noted that the Stuttgart members are generally quite willing to sacrifice. The average annual contribution, calculated on the Lord's Supper membership, is about \$15.

Yet many people are in great earthly poverty. The congregation pays almost 70 percent of the pastor's salary itself and also bears almost all other expenses. The rent for the church hall is 1, 500 Marks (\$375) per year. If the rent for the parsonage and the church hall were not to be paid, the parish would already be independent.

In the church building fund of the Stuttgart congregation there are 12,500 Marks (\$3,000); but with this the procurement of a church hall of one's own is not to be thought of at all. The purchase of a house and the furnishing of a church hall in it would not be possible without



The interior of the church hall, which seats 250 people.
The pulpit is in the middle, behind the altar.

Doubt about 100,000 marks (\$25,000) cost. For an own building, however, probably the double would be necessary at Stuttgart conditions.

God grant that many more hearts may be willing to help these faithful brethren, and that in their present need they may receive a proportionate share of the collection for the church building fund, which will be levied in the course of the next three years. F. J. Mack.

Of our schools and educational institutions.

From our college in Edmonton, Alberta, Canada, Principal A. H. Schwermann writes the following, supplementing his report in the previous number of the "Lutheran":

"As no new case of polio (infantile paralysis)) had been reported since September 17, the city health department allowed all the schools in our city to begin their classes on September 26. Provincial officials, however, as well as our doctor, earnestly advised us to postpone the opening for another week. Consequently, our Canadian Concordia did not begin its seventh school year until October 5. The opening service was conducted by Prof. A. Rehwinkel, as the principal and his wife had been thrown into deep mourning by the rapid departure of their two-year-old son a week before the opening. The number of pupils this year will amount to 80. Among these there are 23 new entrants, 19 boys and 4 girls. Of these, 66 have set as their goal the preaching ministry, 12 the teaching ministry, and 2 a higher Christian education. Quite a number of non-Lutherans have applied to us this year for admission of their sons and daughters, among them two members of the Dominion Parliament, an eminent advocate, and two negro families. If space and other circumstances would permit us to grant these petitions, we would soon have a

handsome band of such students can be collected. Three of our last year's students entered at Springfield and one at River Forest. Of the 13 students who graduated *tertia* (third highest class) here in 1925 and continued their studies in institutions in the United States, 3 are now teachers in parochial schools, and 8 have entered St. Louis this fall, while one is continuing his studies here. For the first time this year we have a *Prima* (top class) which numbers 13 pupils. So now our church in Canada also has a full *ghmnasium*. *Prima* and *Sekunda* (second highest class) are taught together in most subjects. Our teaching staff consists of five professors and one assistant teacher, Student E. M. Kretzmann of St. Louis, who served us last year. Our Prof. W. B pler had to make a mourning trip these days to the funeral of his blessedly deceased father, D. A. B pler, in Concordia, Mo.

"Our girls are also well taken care of now. For the past two years they have had to seek lodging in private families. This inconvenience has been remedied by the erection of a dormitory building on the institution property, just west of the teaching building. Two houses that were on the property when it was purchased have been joined together in such a way as to provide a suitable home for our girls. This was not an easy task to accomplish, as the buildings were quite dilapidated; but it has been accomplished beyond expectation. This work was done by our professors. They worked for weeks on it: building, renovating, cleaning and painting. All the rooms are modernly furnished. They provide accommodation for about 15 girls. At the moment there are 7 girls living in them. Each student pays \$70 the school year as rent.

"May the Lord of the harvest grant that our students and those of all our sister institutions may be united to their Savior by a living faith and serve Him by a godly walk of life and by earnest, diligent study!"

The total number of pupils and students in our institutions is now 2, 962.

L. F.

From the mission and for the mission.

Good things come from bad.

From the theater of war in China.

When the terrible battle of Lin Yin, south of Chengchow, in Honan Province, raged at the end of May, soldiers of the Nationals, who at present rule Hankow, must have fought extremely bravely. On the Southern side alone there must have been at least 20,000 wounded-no one has ever counted the dead. But however bravely they fought under Russian guidance, the Soviet organization failed miserably when it came to the wounded. When, after endless difficulties, more than ten thousand of the wounded finally accumulated in Hankow, the government's precautions proved quite inadequate, so that at last it was necessary to see fit to appeal for help to the Church, which had been so shamefully maltreated and had also been horribly disturbed in its hospital work.

But, lo and behold, not one ecclesiastical community gave a hurtful or even negative response. As soon as the extent of the misery in which the wounded found themselves was reasonably ascertained, the Samaritan spirit immediately stirred. All that

could help, helped. In fact, as soon as it was at all possible, thirty-four Christian workers from Shanghai appeared, ten of them doctors, the rest well-trained nurses, and they immediately went to work wherever they could be of most service. The difficulties were great. One doctor told me that she had often removed a whole handful of maggots from the wound when operating; and when I expressed my astonishment at this, an old missionary, who was assisting as a nurse, confirmed that such things had really been of necessity. A still worse difficulty was the appalling chastity which prevailed among the wounded. As soon as the first platoons arrived, it happened that wounded men, especially officers, approached the doctor, who was perhaps in the middle of a serious operation, with a revolver in their fist, and demanded that he take care of their wound immediately. Once a platoon of lightly wounded men had arrived (there was no lack of shirkers even among these "heroes") and had already committed all kinds of violent acts on their first march through the concessions or foreign city areas. When a policeman demanded that they step out of the way of an automobile in which perhaps a national official was speeding along, they had almost beaten him and another who rushed to help to death. Then they went on to the "new world." When they wanted to let them see the theatre for only half the price, windows, bars, tables, etc., were smashed to pieces, so that unwounded soldiers had to be mustered to disperse them. But although this had happened before, yet the thirty-four helpers had appeared, among them three Norwegian Lutheran nurses. Knowing how miserable the Nationalist treasury would be when it came to caring for the wounded, they had also at the same time brought tons of bandages and medicines, and had made provision for further shipments as soon as the supplies would be exhausted. In short, the Samaritan, as Jesus himself describes him, could hardly have shown more complete love to these wounded than these his followers.

But no one among them had to regret the "holy courage" with which they tackled these "right works. Even the Communists finally understood that good nursing was impossible in view of the aforementioned lack of discipline, and this lack of discipline was stopped. The Christian hospitals imposed the condition from the outset anyway: We have no room for the lightly wounded and the convalescent; we accept only the seriously wounded as guests. But these were then also fed with all possible love, and although I often asked, I never heard of any difficulties; on the contrary, they gladly accepted and read Bible portions and Testaments, also gladly listened to the preaching and pastoral care of the evangelists, although there were certainly many among them who in Hunan and Hankow used to shout along: "Down with the Christian Church!" Here they got to know the Christian church and "found its heart."

But do not think that the missionary workers did not dare to go to the other class. The thirty-four helpers were all capable of serving as leaders and managers of entire institutions, and many of them also went to the non-Christian, purely military hospitals. For example, a right-wing den of iniquity, the "Eldorado," had been established as such a hospital. A Norwegian Lutheran nurse offered to take charge here, and this was readily granted her. But never, after she had taken up her work, did she have any complaint of insubordination. The love

overcomes everything. For many of these poor people, this was the first opportunity to experience what love means.

Some of our own Chinese helpers are also engaged in this blessed work.

Hankow, end of July 1927.

E. L. Arndt.

Missionary Arndt, who also remained in Hankow during the fighting, writes the following to explain the attached picture of our native helpers in this time of horror:

"June 1 was a memorable day in our China mission. After more than five weeks in prison, Bipehyin (front row, center), our evangelist, and Lijitsang (to his left), one of our college teachers, had finally been released by the National High Court after we had often trembled for their lives. But both of them had the right comfort in prison. Bipehyin memorized all of St. Paul's letters in those enforced hours of leisure. Lijitsang learned



Faithful, steadfast helpers in our China mission.

less, but also much. Both, especially Bi, faithfully proselytized among the prisoners.

"By the way, take special notice of the man standing on the right. When everyone was afraid to sign a petition for the two named, he was the first to go forward, although everyone knew that the whole meeting was surrounded by soldiers. Immediately after the end of the meeting he was dragged with another man and the writer of these lines by a detachment of the then very powerful Boy Scouts (Tungdsetan) before the police captain and there subjected to an embarrassing interrogation, as if we had planned murder and sedition. But we were eventually released. His name is Jang Lan Tien. If not for his 'holy courage' and 'right works', it would have been difficult for anything to come of the release."

To the Ecclesiastical Chronicle.

From our Synod.

The large number of pupils and students at our institutions and our missions and schools. In the last two issues of the "Lutheran" we have reported how the situation of our fifteen teaching institutions has developed this fall. We see a rich blessing of God everywhere, and many pastors and teachers will be finished in the coming years. But now it is also necessary that everywhere a good hand is laid, so that

we can really expand our missions and schools with these upcoming pastors and teachers. We brought the following clear table in the "Lutheran" last year:

Year.	Occupations.	Candidates.	Deferred Occupations.
1920	149	92	57
1921	179	103	76
1922	168	109	59
1923	152	109	43
1924	164	110	54
1925	173	102	71
1926	152	109	43

Now add to that:

1927	137	125	12
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Concerning this table we wrote last year, "We shall, if all calculations are not deceptive, in a few years put into the field annually from St. Louis and Springfield about 150 candidates. If then in a year or two the present average of 50 to 60 deferred occupations will be wiped out, and we will not have annually about 50 entirely new occupations more-what then?"

"Then we shall have too many kanmhats? Now and never! We have tremendous mission opportunities, and the fields in our country and abroad are white for harvest. Then, God willing, we shall at last be able to carry on missions on a quite extensive scale. But this must be prepared in the inner mission of our country."

Sooner than we expected, these words have come true. The number of surplus preaching professions, which we have had from year to year, was almost wiped out last May, and the number of surplus teaching professions has been wiped out. So it is now more necessary than ever that we should be quite anxious for enlargement; for mission places are not to be had in the twinkling of an eye, nor can new schools be easily stamped out of the ground. During the next six months this matter should be seriously considered and pursued everywhere. In the case of the missions it is mainly the question of finance. We can establish numerous mission posts, especially in the large cities: in New York and its environs, in Detroit, Chicago, Los Angeles, and many other places; but missions in the cities, especially in the large cities, are costly today. In South America we have opportunities that have not even been touched. As to the heathen mission, though now our work in China is hindered, yet in South India we have a missionary opportunity such as has not yet presented itself in the history of our mission. Therefore, with the increased number of candidates we can expect, we should strive to expand our mission.

We have this year in St. Louis 88 students in the candidate class, and Springfield has 38; giving a number of 126 candidates. Now among these, however, are some Norwegians and some Slovaks who will enter the service of their own Synod "Also, no doubt, a number of our St. Louis candidates will study a fourth year in our Graduate School. But their number will be approximately outweighed by those who are studying in their fourth year this year and will enter the ministry next year. We can therefore count on about 120 candidates.

As far as schools are concerned, however, it is even more important that during these winter months, in those congregations which do not yet have a congregational school, and likewise in those congregations which have hitherto been content with the school-keeping of their pastor or of a student or teacher, the appointment of a teacher of their own should be discussed and possibly decided upon; for this is the aim which our

We should also strive for a congregation teacher for the congregational school. It would be disastrous for our whole church work if next year in the summer not enough appointments were received for our school office and preaching ministry candidates. This would do incalculable damage to our church work for years to come. May God direct hearts everywhere, and open hands, that we may realize the blessing He has bestowed upon us, and now do all we can on our part that the blessing may not be spilled! L. F.

How to start and promote parochial schools. The foregoing was already written when we read in the Messenger of our Northern Illinois District the following communication from one of our pastors there:

"It was during my vacation this year. On Sunday I attended church at B., Wis. After the service I went to see the new, beautiful, modern, two-story brick school. I met the head teacher. He told me the following: The congregation is fifty-three years old. It had never had a parochial school. When a new pastor was called five years ago, he asked, before accepting the call, if the board would assist him in the endeavor to start a parochial school. Upon their assurance to that effect, he accepted the calling. For three years he taught Christian education to the congregation of nearly fifty. Then the ground was ready. Without having collected a school, without having a teacher, they set about building a fine two-story brick school-two rooms downstairs, a hall upstairs, and room for another room. In June, 1926, the school was ready. A teacher was appointed. During the summer months the pastor and teacher did missionary work. In the fall of 1926 the school opened with, if I am not mistaken, forty pupils. Before the school year was over, another teacher had to be hired. Now, in the summer of 1927, another, third schoolroom is being established upstairs and a third teacher appointed.

"Can we keep our school and continue to grow it? All depends on God's blessing."

But - we should not idly lay our hands in our laps either. L. F.

Gifted and pious pupils and students. In the news that we receive from our institutions, a point is often mentioned that fills us with particular joy. In one letter, for example, it says: "Personally, I would like to inform you that, as far as I can judge now, we have received better material this year than in the last two years, that is, among the number of new entrants there do not seem to be so many who are immature or unfit for the institution. Such must, after all, leave either in the course of the school year, or at the end of it, or after several years." We have often had the impression that not enough care is taken in the selection of pupils for our institutions. Only such boys should be sent to our institutions who are really well gifted, so that they can learn what is necessary, but who have also shown such a character that one may expect that they will one day become capable pastors and teachers, who are also personally devout and want to serve Him in His church out of love for the Lord. Not everyone is suitable for the work in God's kingdom as a pastor or teacher, and the very best in talent and character are just good enough for the work in the church. If then to good talent, decided character and right piety is added the training which God Himself must accomplish in them through the ministry of our institutions, then there will be rightly prepared future pastors and teachers;

and on our pastors and teachers depends in large part the right welfare of our Synod in the years to come.

L. F.

From Rochester, Minn., a grateful patient writes to the "Lutheran": "Probably no town of equal size has such a good reputation throughout the world as Rochester, Minn. Sheer suffering humanity flocks to this Bethesda from every land to be treated by the physicians employed in the Mayo Clinic. Among the hundreds of thousands who annually pay an involuntary visit to the place, and are often obliged to remain there for weeks, or even months, are doubtless many of our brethren in the faith. It is undoubtedly useful and dear to them to know that we have a fine little congregation there, in whose services they are gladly seen. There is also a chaplain employed who, in the many hospitals, especially reminds the fellow believers among the patients of the right physician and the right medicine."

The pastor of the parish is Father M. Weinhold, 214 Oenter 8t. The institutional missionary is G. Drews, 1111 Osnter 8t., UooÜ68t6r, Unn.

L. F.

A Jubilee in Canada. Not only our congregations in the United States, but also those in faraway Canada celebrate jubilees of all kinds in honor of the Triune God. Thus the Zion congregation near Plumas, Manitoba, celebrated the twenty-fifth anniversary of its existence on the 11th Sunday after Trinity. Twenty-five years ago a number of families left another synod for reasons of conscience and turned to one of our pastors in Winnipeg for church service. He travelled to Plumas to negotiate the doctrine with the families who had left the synod. After presenting the same, they accepted the doctrine of our Synod as the doctrine of the Word of the Lord, and thus a congregation of our Synod was planted here twenty-five years ago. And this small group has remained faithful to the confession of our church during the past quarter of a century, in spite of all challenges and temptations. This grace and mercy of God moved the members to celebrate the twenty-fifth anniversary of their existence. Two solemn services were held in the beautifully decorated church. Both were also very well attended. Father J. H. Meichsner of Roblin, Man. was the celebratory preacher. At the evening service the undersigned, who has presided over this congregation for one year, also delivered an address in the vernacular. The choir of the congregation sang a hymn of praise and thanksgiving to the Most High in both services. May God, who during the past twenty-five years has preserved this congregation in the one thing that is needy, also in the future be and remain with it with his grace and mercy and continue to preserve it in his only saving word.

O. E. Hoffmann.

Domestic.

Of Giving. A change sheet presents the following sentences to its readers for examination and consideration: "First, if I give nothing, I am saying that God's name shall not be hallowed, Christ's kingdom shall not come, and God's will shall not be done. Second, if I give less, I am saying that the glorious work of missions shall be curtailed, and the message of the gospel preached to fewer people. Thirdly, if I give as much as before, I say that we are now doing just enough, and that the other Gentiles, who have not yet the gospel, should not have it. Fourthly, if I give more than I did last year, I say that I will obey my Saviour, and preach the gospel in my portion to every creature;

that is, I will be a sincere, faithful Christian, and do what my Saviour has bidden me. And now, how do you stand, dear reader?" J. T. M.

German as church language. The "Lutheran Herald" reports that at the meeting of the Atlantic Conference of German Baptists it was decided by an overwhelming majority to hold services only in German. The reason given for the decision is that the German congregations must be kept purely German, so that missions among the Germans will not be neglected in the future. Thirty-three congregations belong to the Association of German Baptists, all of which have agreed to carry out the resolution in their churches. The above-mentioned paper remarks: "This has significance only for the work among the German immigrants. But for the cultivation of the German language in schools and youth instruction, the Lutherans have ever and ever done more than the Baptists."

We do not counsel that similar resolutions be passed in our churches; for even more important than the mission among any German immigrants is the work among the English-speaking people whom God is bringing to us. But even we must not neglect the German for the sake of the gospel.

J.T.M.

Congregational singing in Catholic churches. It is reported that an attempt is to be made in the Diocese of Chicago to introduce congregational singing in Catholic churches. Individual churches now have the facility, and a hymn teacher is presently at work to produce a special hymnal for this purpose. Cardinal Mundelein, who is said to have recognized the importance of congregational singing on the occasion of the last Eucharistic Congress, is warmly advocating the movement.

Whether much will come of the movement remains to be seen. In any case, the Roman Church will not change its Mass; there will therefore be little time and space left for congregational singing. Also, a good song includes a good Gospel, and the Pope has robbed his Church of that.

J. T. M.

Jews and Catholics. Some time ago the Pope started a movement for the conversion of the Jews. According to the report of the Jewish Telegraph Service, however, Cardinal Haycs has refused to support this movement in this country. The reason he gave for his refusal was that the mission among the Jews would cause them to withdraw their support of Roman charities.

Will the pope accept this reason? It is true of both Jews and Catholics that they do not accept Christ, the Savior of God, and his substitutionary suffering and death as the sole reason for salvation; both, therefore, also practice the doctrine of works and want to earn heaven for themselves.

J.T.M.

Church Fellowship Statistics. The Census Bureau in Washington has again released the statistics of several small church fellowships, almost all of which are in decline.

The Reformed Presbyterians (Reformed Presbyterian Church) number 89 congregations with 7, 166 members (against 103 congregations with 8, 185 members in 1916). This fellowship is most numerous in Pennsylvania, with 24 congregations and 2, 100 members. Forty-five congregations are in the country and 44 in cities. Their expenditures in 1926 amounted to \$351, 179 (\$239, 569 for municipal budgets and \$106, 475 for out-of-town purposes). This gives about \$49 for each member, while in our Synod we have not gone beyond \$13. The value of the church property is estimated at \$1, 427,000. The number of Sunday-school children has fallen from 9,498 to 7,495 during the last ten years,

The Reformed Presbyterians (Reformed Presbyterian Church, General Synod) have 13 congregations with 1, 929 members (against 14 congregations with 2, 386 members in 1916). Raised last year for congregational budget \$32,392 and for out-of-town purposes H8. 259, in all P40,651, or about \$6 more on an average on each member than in our Synod. Six congregations are in Pennsylvania, and three in Illinois.

The German Baptists (Old German Baptist Brethren) are most represented in Ohio and Indiana. Most of their 63 churches, 56, are rural; only seven churches are in cities. Their membership has declined since 1916 from 3, 399 to 3,036. Ten years ago the denomination had four congregations more. Nothing is reported about Sunday schools. It appears that the German Baptists have no Sunday schools. Expenditures last year in 54 churches amounted to \$18,781 (\$13, 533 for church budget and \$5,084 for out-of-town purposes); that is about \$6 a year per member; church property has been reported by 60 churches. In the cities, 7 congregations have church property valued at \$33,100, and 53 rural congregations have property valued at \$128,350, or an average of \$2,000.

Associate Presbyterian Church is on the list with 11 congregations and 329 members (versus 12 congregations with 490 members in the last census report). Of these, three congregations are in Iowa and four are in Pennsylvania. Expenditures for congregational budgets amounted to H6, 586 for out-of-town purposes to H2, 255, totaling \$8,841.

The United Christian Church is not yet listed in the 1916 report. It now has 15 congregations with 577 members, all located in Pennsylvania.

The York Brethren (Old Order, or York Brethren) number 10 congregations with 472 members (against 9 congregations with 432 members in 1916).

The statistics of our Synod cannot yet be announced, as a number of reports are still missing from the Census Office at Washington. E. E.

Abroad.

Lutheran Hymns in English. On September 13, 1827, a poetess, richly gifted by God, was born who has done much to make our Lutheran hymns known in the English-speaking world. This is the celebrated song translator Catherine Winkworth, who has translated about two hundred and fifty German songs. It is largely due to her that there are now twenty-five to seventy-five songs translated from German in every English hymnal, including those used in sectarian circles, for most of them are from her pen. Her translations of the following songs are among the best known and are considered the best: "Nun danket alle Gott," "Tut mir die schöne Pforte," "Aus tiefer Not schrei ich zu dir," "Wer nur den lieben Gott läßt walten." In some circles special festive services were held in her honor this fall, calling attention to the importance of good Christian songs. J.T. M.

From the German Free Church. In an earlier number the "Lutheraner" brought the report on the last synodal meeting of the Free Church. We would like to add to this report that individual pastors of the regional church are also joining the Free Church. Thus, a few months ago, two pastors of the

Free Church approached, and by a doctrinal conference a complete agreement in doctrine has been established. This is D. Dr. Vaconius in Frankfurt am Main and D. Bro. Walther at Erlangen, Bavaria, a brother of our Fr. Val. Walther. Of course, it also happens that some who first came closer to the Free Church separate themselves from it again. This was recently the case in the large congregation in Bochum-Hamme. For good reasons the Free Church had to break fellowship with D. Dr. Pannier, and a number of his members have followed him and departed from the Free Church, as has D. Clausen in Northern Germany, who formerly left the national church, and is now working together with D. Dr. Pannier in Bochum-Hamme. But if one follows closely the events in Germany, one sees how new doors are always opening, and how especially in the large cities the work is growing and has much promise. In Bavaria several smaller congregations are seeking to join the Free Church, and from Thuringia, East Frisia and elsewhere news is coming in which shows that the preaching of the divine Word on the part of the Free Church is not in vain there.

L. F.

"Good works." As is well known, according to Roman doctrine, the sinner becomes righteous and blessed by his good works. Unfortunately, however, not all Catholics, as they themselves confess, have sufficient good works to record to enter heaven. So then the "good works" of the saints must be put to use, and in order that these may not gradually run out, an association has been formed, the "Brotherhood of the Apostolate of Prayer," which has made it its business to offer a "spiritual treasure" to your Pope on the "Feast of the Prince Apostle." This spiritual treasure of good works is formed by Holy Masses, Communion, prayers, sacrifices, etc. The members of the "Apostolate of Prayer" and the "Eucharistic Crusade" see to it that the "spiritual treasure" comes into being. Last year the "Holy Father in Rome" was very touched by the result; the two groups were able to present him with 57, 835, 570 "good works". This year he even wept with joy, because this year's harvest of "good works" amounted to 170,000,000. The papal treasury of "good works" will therefore never be empty; on the contrary, if the collection continues in this way, the Pope will hardly know what to do with the many "good works".

Viewed in the light of the gospel, the whole thing is not only wretched fraud, but appalling blasphemy.

J.T.M.

The Koran translated. The lying prophet Mohammed wrote his wretched religious book, the Koran, in Arabic, and, it is said, in very bad style. Since then, Arabic has been considered a kind of sacred language, and the Koran has not been allowed to be translated. In the last three years, however, the ban on the publication of such translations has been lifted, and, despite the protest of the authorities, three translations of the book into Turkish have been put on the market. It is estimated that 14,000 copies of these have been sold. According to some missionaries, these translations are the allies of the Christian mission. For whereas formerly the Arabic words, incomprehensible to them, seemed to many Mohammedans like magic formulas of tremendous power, this reverence for the Koran is now disappearing. It is sometimes enough to give a Mohammedan the Koran and a New Testament at the same time and then leave everything else to his own reflection.

The Koran contains some very silly stuff. What is good in it, the great lying prophet has borrowed from the Bible.

J. T. M.

Obituary.

Prof. D. Friedrich Zucker was born on September 2, 1842 in Breitenau, Bavaria. His father and grandfather were pastors in the Lutheran Church of Bavaria. Both his parents were devout Christians - a great rarity of that time, when the dismal rationalism (doctrine of reason) was preached from almost all the German pulpits, leaving the Lutheran people, according to their name, "wild and desolate," Prov. 29:18. Friedrich, the third son, was quiet, kind, and industrious. After graduating from the Gymnasium in excellent good order, he entered the University of Erlangen. There he joined a Christian student fraternity, the so-called Wingolf, and finally became its first leader. He was always steadfastly diligent. After four years of study he passed his exams with flying colors. Then he became a tutor in the family of the Bavarian Prime Minister, Baron von der Psorten. Finally he was called to the mission house in Leipzig to prepare the missionary pupils for the university. This was not an easy task and shows how well instructed and learned he himself was; for the missionary pupils in particular were closely watched and the examination of their maturity for the university was not made easy for them. There was an unfavorable prejudice against the mission. But all the pupils passed the examination. Physically, too, he was a man of iron strength and health. There in Leipzig, in 1869, I got to know him first, after I myself had been called to the mission service. And all our lives we remained the best and most intimate friends. In the same year he was called to go as a missionary to the East Indies, accepted the calling and was solemnly deputed together with the missionary pupils Grahl and Beisenherz at Pentecost 1870. First the three went to London to learn the English language, and then made the long journey to Madras in a sailing ship around the Cape of Good Hope, because the Suez Canal had not yet been opened. So it happened that Grubert, the missionary pupil, and I, who were seconded a year later but did not go to England and made the much shorter voyage through the Suez Canal, found him and Grahl still in Madras. Zucker then, having learned the Tamul language, became Principal of the Central School (College) at Tranquebar. He took Mariechen, the youngest daughter of Missionary Kremmer in Madras, in marriage. The first child, Anna, was born in the East Indies. In the year 1875 a great turn of events occurred, and that at Zucker's first instigation. Zucker sent a circular letter to the missionaries Grubert, Willkomm, me and others and asked us before God if we could calmly and quietly watch how the pure teaching of the divine word Lind the Missouri Synod, the faithful confessors in it, are publicly blasphemed by those who belong to the leaders of our mission. This mightily enflamed. We, namely the missionaries Zucker, Grubert, Willkomm, Schäffer and I, sent a protest against such evil to Fr. Brunn in Steeden with the request that it be published, and a letter to the Mission Director Hardeland in Leipzig, asking him to stand by us. Fr. Brunn published our protest. The uproar was tremendous. We were universally condemned. Director Hardeland hurried to the East Indies to persuade us to recant or at least to keep quiet and stay. He only succeeded with Schäffer. The other four of us remained firm and resigned from the missionary service. With the exception of Willkomm, we were completely destitute. But God helped us. Prof. Walther in St. Louis

heard of our cause and caused 2,500 dollars to be sent us for our journey home with wife and child. Zucker received a call to a church in Brooklyn, N.A., Grubert to one in St. Clair, Mich. Willkomm joined the German Free Church, and I was called by the church at Sheboygan, Wis. Grubert died blessedly while traveling in Germany.

Zucker was soon appointed professor at the college at Fort Wayne, Ind., and remained there - for the first two years he was also principal - until he resigned his office on account of his age and became librarian at the same college. At the very last he was stricken with a painful rheumatic complaint, and died safely and blessedly on the 13th of September, this year. His still living sons and daughters were allowed to see his silent and joyful face in his coffin. He was laid to rest from St. Paul's church, Fort Wayne, September 16. Vice-President J. W. Miller and Principal W. C. Burhop preached. "The whole college and many pastors attended the funeral. It should be mentioned that Zucker also conducted the business of our Heathen Mission for many years, from 1894 to 1911.

But I say: See you soon at Jesu!

C. M. Zorn.

New printed matter.

All books, music, pictures, etc., shown here may be obtained through the (.'oucorātu ?udlisdlos Hause, 8t. r,outs, L-lo., at the prices enclosed. Where any other source of supply is indicated, please note whether to procure, if not in stock.

Scripture and Confession. Theologisches Zeitblatt, published by the Synod of the Evangelical Lutheran Free Church in Saxony and other States. Eighth volume. Zwickau, July to October 1927. numbers 4/564 pages 6X9. Schriftenverein (E. Klärner), Zwickau. Price: M. 1. 50.

We are pleased to present this issue of the theological journal of our brethren in Germany; for it is a festive issue, dedicated to D. H. Z. Stallmann on the occasion of his eightieth birthday. D. Stallmann was the responsible editor of this journal in its first four issues and has published an article in almost every issue since then. But the contents of this issue also make it recommendable. Our D. Mezger writes on "Pneumatic Exegesis." Rector Willkomm treats of "Luther and the 'Homberg Draft,'" Dr. Peters writes an article on "The Original Biblical Text and the Christian Community (explained with reference to the 23rd Psalm)," and Dr. Koch contributes an article on "The Gospel and Our Presence." In general, we would like to recommend this theological journal, now that a new volume of it will soon begin. We have read the eight volumes published so far from the beginning with much interest and benefit, and can say that in every number there are substantial theological articles. We would also like to see this journal distributed in the circles of our Synod, because it will serve to cultivate the connection between us and the Free Church. The present issue has a special layout and also contains D. Stallmann's picture and a dedication to him, as well as a short biography. The Zeitblatt is published annually in six issues at a price of M. 4 and can be ordered from our Concordia Publishing House.

L. F.

History of Protestant Church Music in Germany. By Johann Daniel von der Heydt, D. tllsol. pastor in Berlin. Trowitzsch L Sohn, Berlin. 238 pages 6X9. Price, hardback: M. 7. 50.

The author notes in the preface: "There are many books on church music. However, there is no comprehensive account of the history of Protestant church music. For special studies in this field, the great works by Koch, Schöberlein and D. Winterfeld are indispensable. But whoever, as a church musician, as a student of theology, and especially as a pastor, wishes to acquire a fundamental knowledge of the historical development and liturgical attitude of church music, which is indispensable for the conduct of his office, asks in vain for a book suitable for these practical purposes."

The present work fills this gap in the best possible way. We were amazed at how much is cleverly compiled in this book, and therefore recommend it to those who often have to deal with church music issues or would like to learn more about them. At the same time, it is a reference work that provides reliable information and lists the relevant works for further study. It is divided into five parts: "Church music before the Reformation. The Reformation period. The seventeenth century. The period of Pietism and the Enlightenment. The Modern Era." And these five parts are divided into 36 chapters. We name some of these

Jewellery for the Lutheran Home



Luther burns the papal bull

Turning his gaze to heaven Luther throws the bull onto the woodpile. This heroic deed is realistically depicted in the above fine photogravure. Size of the picture: 28X22 inches.

Price: \$1. 25.



Luther strikes the 95 theses

An exquisite depiction of a scene shortly after the posting of the theses. With eagerness the people read the parchment sheet. Nearby Luther stands, engaged in conversation.

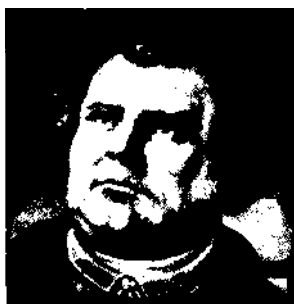
Size of the picture: 28X22 inches. Price: \$1. 25.



Luther bust
12 inch high

This bust shows us Luther in his younger years. The execution is true to life and accurate, the price of the bust exceptionally low. An elegant decoration for the house, the sacristy or the study.

No. 35 1. ivory glossy cut \$1. 50.
No. 35 8. bronze glossy cut 2. 25.



Luther painting by Ludwig Möller

Luther directs his clear gaze victoriously up to heaven, and his head with the striking facial features stands out sharply from the wool background. Every Christian house will be adorned with this fine Luther picture, and no house should be without it.

Size: 13f4x15Å inches.

Price: \$2.00.



Lutherstatne
15 inch high

Church members who want to give a surprise to their pastor can not easily find something more suitable. This statue is also quite suitable for other gift purposes. The ivory-like glossy finish is quite artistically done. Price: \$3. 50.



Luther picture after Lukas Kranach

A splendid photogravure after the bust painted by Kranach in 1535. "The book" in hand, courage of faith in mien and attitude. Size: 16x20 inches. Price: 75 Cts.

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Now he was no longer ashamed of the gospel of Christ, but preached it in to be, and as such fearlessly and calmly perseveres at his post to comfort season and out of season wherever he had the opportunity. He preached and nurse the sick and dying! "The philistine consideration that he must the gospel before Jews and Gentiles, before king Agrippa and before the preserve himself to his family and his work makes not the least impression governor Felix, before those of the emperor's house, Phil. 4, 22, even to the upon him. Yea, he was so unreasonable as to take plague-sick persons slave Onesimus, Philemon 10.

Today, the proclamation of the Gospel is still one of the most exemplified to the people his great song of protection and defence, 'Ein important means of paying off the debt of gratitude to God and the debt of feste Burg ist unser Gott^ ('A Mighty Fortress is Our God'), and thus at the love to one's neighbor. Today the gospel is still the only means by which same time proved what in the hour of responsibility and danger a single sinners can be brought to faith in their Savior. For Christ's Great man is capable of accomplishing who does not place his confidence in Commission, "Go ye into all the world, and preach the gospel to every human help and prudence." (Böhmer.) And with all this his sunny humor creature." Mark. 16, 15, applies to all disciples of Christ at all times and in flashes deliciously through all distress, when he adds the postscript to a all places.

What a great, what a glorious task this is! Great is this task because "At Wittenberg, on the day of All Saints, written, in the tenth year it embraces the whole world. It is only for the sake of the preaching of the after the certification of indulgences, in memory of which we have at this gospel that the world is still standing. Jesus said: "The gospel of the hour, comforted on both sides, taken a drink." kingdom will be preached in the whole world as a testimony to all nations, At that time the Breslau pastor Heß, at the same time on behalf of and then the end will come," Matt. 24:14. This task is glorious because God other ministers, addressed to Luther the question of conscience, whether the Lord does not use holy angels to preach the gospel to men, but sinful one as a Christian may flee from the plague. There he still finds time and men. Therefore we, who undeservedly have the truthful gospel, are to put strength to give an answer in the wonderful writing "Ob man vor dem all our bodily and spiritual strength, everything we are and have, our heart, Sterben fliege möge" ("Whether one may flee from dying"), which grips our mouth, our hands, our feet, our money and goods, and also our children, our hearts with its power of faith and which no one should leave unread in into the service of the gospel. For it is only for the preaching of the gospel this year 1927) "What are all pestilence and devils against God, who here that we Christians are still in this wicked world.

God, in His great grace and mercy, has given us many godly disciples and fie on thee, thou wretched unbelief, that thou shouldst despise such in our seminaries of preachers and teachers, who are willing and ready to rich consolation, and let a little gland and uncertain danger frighten thee go into all the world with the preaching of the gospel of Christ. God has also more than strengthen such divine, certain, faithful promise! What good entrusted us with great mission fields and ripe harvest fields and given us would it be if all the doctors were there, and all the world had to wait for open doors. Likewise, God has given many of our church members the you, but God were not there? And again, what harm would it do if all the earthly means necessary to send out missionaries and reap the harvest. world ran away from you and no physician stayed with you, but God What a shame and disgrace it would be for all of us if we could not reap the stayed with you with such a promise? Thinkest thou not that then thou art harvest God has given us and enter the open doors just because we surrounded with many thousands of angels that look upon thee, that thou withhold and are stingy with our earthly goods! That would be base mayest tread under foot the pestilence? As it is written in the 91st Psalm: ingratitude to God and man. "But what hast thou that thou hast not He hath commanded his angels concerning thee, to keep thee in all thy received?" 1 Cor. 4:7. "Mine is both silver and gold, saith the LORD of ways. Upon the lions and vipers shalt thou go, and tread upon the young lions and dragons.' Therefore, dear friends, let us not be so despondent!"

Therefore let each one confess his sin debt to the gracious God and With such courage of faith Luther connects the simple sobriety, pay his debt of gratitude to God and his debt of love to his neighbor by "that one should keep common houses and hospitals and provide them untiringly spreading the gospel of Christ, so that the time will soon come with people who are waiting for them, so that all sick people are ordered when the great voices in heaven will be able to say: "The kingdoms of the out of all houses, so that not every citizen would have to keep a hospital world have become the kingdoms of our Lord and of his Christ, and he will in his house. This would be fine, praiseworthy and Christian, since everyone should also admit and help charitably, especially the reign forever and ever," Revelation 12:1.

F. A. Fischer.

During the plague Luther lectured on the first three days of the week to a small number of students who had remained in Wittenberg, on minor New Testament writings. He also continued other work during those months as far as his strength permitted. In addition to an interpretation of the prophet Zechariah, in September or October he wrote "A Consolation to the Christians of Halle on the Death of their Preacher" on the occasion of the murder of the preacher Winkler in Halle, who preached the new doctrine and began to distribute the Lord's Supper in both forms. He was especially shocked by the news of the martyrdom of Leonhard Kaiser. Kaiser had been pastor in Weitzenkirchen, Upper Austria, for seven years. He became acquainted with the new doctrine and then during this time "displayed the truth of the Gospel to the people." Called to account by the consistory in Passau, the da-

Luther and the year 1527.

2.

Already in the previous issue the "Lutheraner" brought an instructive article from the "Allgemeine Ev.-Luth. Kirchenzeitung" about Luther's illness in 1527 and about his behavior during the plague. P. Lic. H. Johannsen now writes further in a second article:

How personally close our Luther comes to us! A professor of theology who sees his highest task in being pastor

1) This scripture is found in our St. Louis edition of Luther's works, Volume X, column 2008; in Luther's People's Library, Volumes 5 and 6.

He was not yet firmly established, but yielded to the strong pressure of Rome and allowed himself to be led to "faithfully vow to idly follow the Lutheran doctrine, books, and fellows. Soon thereafter, sorely troubled in conscience, he resolved to resign his office and move to Wittenberg, where he was enrolled at the university on June 7, 1525. In 1527 he was summoned to his father, who was seriously ill, in the old country. In spite of the danger, he hastened to the bedside of the sick, was then arrested for breaking his vow, and after a long imprisonment, during which he was constantly, but in vain, urged to repent, was burned at Schärching on August 16 of the same year, at the instigation of D. Eck.

Luther had accompanied his student's fate with the deepest sympathy. His letter to him of May 20, 1527, is a letter of comfort of very special tenderness: "My dearest brother, strengthen yourself in the Lord and be confident in his mighty power, so that you may know, bear, love and praise God's fatherly will out of a good heart, whether you will become free or not. Faithfully call upon Christ, who is omnipresent and mighty, and thereupon defy Satan and scoff at his rage and arrogance. For thou art sure that he cannot hurt thee, as much as he rages." And now the worst had happened: Leonhard Kaiser had been burned at the stake! During Luther's severe physical and spiritual suffering, during which he was so often tormented by the thought that it had not been granted to him to die a martyr's death, the news of Kaiser's death shook him most deeply. "I wretch," he exclaimed in such a mood, "how little do I equal our Leonhard, I who preach with many words, this brave doer of the word! Who will make me worthy of this, that I, not with twice his spirit, but only with half his spirit, may overcome Satan and depart from this life? He is not called a king merely, but an emperor, because he has conquered him whose power no other on earth can equal. He is not merely a priest and true pope, who has thus offered his body to God; he is a true Leonhard, that is, Löwenhart." It urged Luther to set up a memorial to this man in a writing. The material sent to him at his request by Michael Stiefel, who was pastor in the castle of Tolleth only a few miles from Schärching, Luther provided with an introduction: "To all dear Christian people" and a closing word. Under the title "Von Herrn Leonhard Kaiser in Bayern, um des Evangelii willen verbrandt, eine selige Geschichte" (Of Leonhard Kaiser in Bavaria, burned for the sake of the Gospel, a blessed story) he published this writing at the end of 1527. 2) "I believe," he says in the introduction, "that we, if we want to be Christians, cannot remain silent without sin about such a glorious confession of the truth, which this Leonhard Kaiser has made by the great grace of God, and that we owe it to God to give thanks for His abundant grace, that He has strengthened and comforted our faith and doctrine with such a great, beautiful example at this evil time, when so many abominations and offences rage and rage against the salvific Word of God. O dear Lord Jesus Christ, help us by your Spirit to confess you and your word with constant faith before this blind, naughty world, and forgive the wretched tyrants and their multitude for their sin. . . . To thee be praise and glory with the Father and the Holy Spirit forever and ever! Amen."

In his closing words to the readers he writes: "What am I, what do I do? How ashamed I am, when I read this story, that I have not long since (as well deserved ten times more before the world) also been worthy to suffer such things!" But then

he addresses the tyrants and angry papists who so miserably shed innocent blood in flaming words: "If these tyrants ever want to cool their anger and resist unbelief, let them go against the Turks and not attack wretched innocents who live among us with all peace and quiet. And if they persist in their obstinacy, they will soon be defeated in the battle against the Gospel. Beware, gentlemen, it is for you henceforth! It was for us till now. May God grant you to know rightly what you do, and what he would rather have you do. Amen."

If a number of the most renowned Luther scholars assume that the martyrdom of Leonhard Kaiser was the occasion for the origin of Luther's heroic hymn "Ein' feste Burg ist unser Gott," this is understandable. Such a mighty song, which immediately grips the soul, does not arise at special high points in life, but grows up from the deepest depths of the soul. Its content reminds us of those times when Luther praised the martyr who was his friend, from whom they took the body and "who dying overcame Satan," times at the same time when Luther himself suffered such severe attacks from the wicked, evil enemy. "We are reminded still more definitely of those words of Luther on the day of the destruction of the indulgence, November 1, 1527 (the tenth anniversary of the Theses), where he holds up the Word of God to the fury of Satan, who devours only the body. Out of the deepest movement of his own inner being, out of the pressure of contestation, and out of bold faith, the song has come forth." (Köstlin-Kawerau.)

To be reasonably complete, it is unnecessary to recall Luther's two great writings, one of which, "Daß diese Worte Christi: .Das ist mein Leib^ etc. noch feststehen Wider die Schwarmgeister," 1527, with its nearly 140 printed pages, was completed and published in Wittenberg on March 21. The second, the so-called great confession, "Confession of the Supper of Christ," did not appear until March, 1528, 3) but as early as November 22, 1527, Luther mentions in a letter to Link that the swarms held this confession. It was the answer to the counter-writings of Zwingli and Ecolampadius, with which the latter sought to refute Luther's first-mentioned writing, "That these words," etc. This writing is not only the largest in extent that he issued in the controversy about the Holy Supper, but it is also elaborated with special care. The highest consolation of all Christians, Luther says in this writing, should be that Christ's body was given for them and His blood shed for them. And now Christ does not let it remain with the consolation, as he "walks publicly in words," but gives his body to be eaten with the bread, so that every Christian may accept such body and blood for his person, that it may be his and his own, just as he receives it for himself with his mouth. In this sacrament, then, one receives forgiveness of sins, and this is "the greatest and best fruit we have in this testament of Christ."

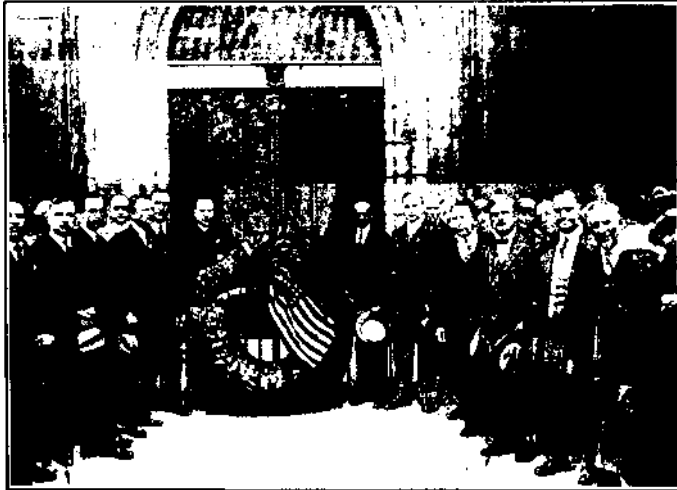
If we bear in mind that Luther fought through these battles and wrote these writings under the most severe physical and mental suffering, surrounded by the horrors of the plague, and shaken by the death of Leonhard Kaiser, then his strength grows before our eyes to gigantic proportions, and we get an impression of how infinitely difficult the year 1527 was for him in terms of content, a year whose memory now, after four hundred years, contains a particularly rich blessing for us.

2) St. Louis edition XXI a, 941.

3) St. Louis edition XX, 762 and 894.

A festive day in Zehlendorf.

August 21 was a day of special joy for the Theological College of the Lutheran Free Church in Saxony and other states, or, as they would say in America, for the theological seminary in Zehlendorf. Quite a number of worthy guests had gathered here on the afternoon of this Sunday, and



American Lutherans in front of the entrance to the Castle Church in Wittenberg to lay a memorial wreath on Luther's grave. To the left of the wreath stand D. Dallmann, P. Lindemann, D. Kohn, to the right Mr. Nickelsburg, Dr. Koch, Rector Willkomm. From the door in front of which they stand, Luther's 95 theses can be read in cast script.

guests, fellow believers, from America. In the summer of this year, a large company of Lutheran Christians had come together for a trip to Europe, mainly to visit the Luther sites here in Germany, the cities and towns that are of particular interest for the life and work of the Reformer, such as Eisleben, Eisenach with the Wartburg, Erfurt, Worms, Wittenberg and others. By the evening of August 18, the tour group had reached the end of their tour in Berlin, in order to also get to know the capital of the German Empire and nearby Potsdam. From the side of the Free Church, an urgent and heartfelt invitation had been extended to the company not to overlook Zehlendorf during their tour.

And so quite a number of us have come here, more than a hundred worthy guests, most of them members of the congregations of the Synodal Conference. We spent a beautiful afternoon and evening together. First there was a service in which D. Dallmann, the second vice-president of the Missouri Synod, preached in German and English. Then I was allowed to welcome the guests in the name of our institution and to give them a brief account of its origin and purpose. The head of our college, Rector M. Willkomm, could not attend the celebration, to his great sorrow, since indisposition confined him to bed. President D. Nickel then welcomed the brothers and sisters in the name of the Free Church. During the subsequent tour of the institution, we were very pleased to see how much our guests were pleased with the institution, with our beautiful park, with the solid buildings and their splendid interior furnishings. We heard many an exclamation of admiration, even of enthusiasm. In the evening we were still together in Christian conviviality. It is something wonderful how quickly brothers and sisters of faith who have never met, who live in very different circumstances, understand each other and become friends.

as the one bond of faith embraces them. Physical refreshments were provided by some ladies from our congregations in Berlin under the leadership of Dr. Heylandt. Quite a number of members from our congregations also took part in the celebration. After this get-together in true Christian cheerfulness, during which many a serious, encouraging discussion took place in individual circles, we parted late in the evening, and our valued guests drove back to their inns. We were especially pleased that on this occasion we were able to meet again many old acquaintances from America, such as D. W. Dallmann, D. W. C. Kohn, P. Paul Lindemann, Prof. E. Hattstädt and others, and to make new acquaintances.

This society of Lutheran Christians came to Germany to visit the Lutheran sites. And I think that the theological school in Zehlendorf can also be counted among these sites in a certain sense. Luther, however, never visited this place in his life, but the institution in Zehlendorf is also a fruit of the faithful work of the Reformer. It is, after all, a school where theology is practiced in the spirit of Luther, that is, in the spirit of the Holy Scriptures, where young Christians are made capable, by God's grace, of proclaiming the Gospel that Luther put back on the lampstand, the Gospel of God's free grace to the lost world of sinners. Our university in particular is to serve to spread Luther's pure teaching, the pure gospel, anew for the salvation of sinners in Germany, the old land of the God-blessed Reformation, and in the surrounding countries. And God has also blessed our institution. It has been located in Zehlendorf for about five years, after it had already started some years before in Leipzig. So far 14 candidates have come out of it,



Visitors from our synod and members of the Free Church in front of the Luther statue in Wittenberg.
The fourth from the left is D. W. C. Kohn; then follow P. P. Lindemann, P. W. Dallmann, Mr. J. F. E. Nickelsburg, Dr. H. Koch, Rector M. Willkomm.

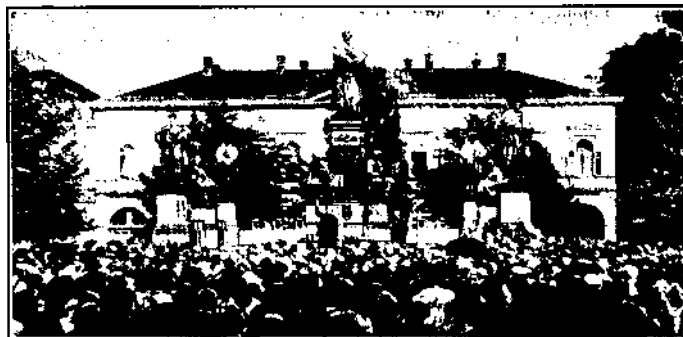
who are now in the service of our synod. At the moment the institution has 15 students. This is surely God's blessing and under the difficult circumstances here a rich blessing for which we cannot thank God enough.

And the purpose of these lines? I would like to send a greeting to our guests and our thanks for the joy they have given us through their visit. They will, as they have promised, continue to remember our institution in their prayers and with their gifts. They have already begun here by collecting a rich offering and leaving it in our memory. But I have also written these lines for the purpose of making a request. Every year quite a number of members of our American congregations travel to Germany in order to see the old homeland again or to get to know the homeland of their fathers and forefathers. How beautiful and beneficial it would be for both parts if all of them would also visit the congregations of the Free Church and its services! How blessed it would be if many of them, if at all possible, would also come to Zehlendorf in order to become more familiar with our institution! And finally, with these lines I would like to remind our congregations and all the individual Christians of our great Synod once again of the Free Church and its important task in Europe, and especially of our institution in Zehlendorf. It urgently needs the love of our brothers and sisters in America. It needs their faithful intercession that God may keep teachers and students in the right faith in "God's Word and Luther's teaching. That is the main thing. It needs your gifts. The Free Church is still too weak financially to carry this burden alone. Unfortunately, there is still a mortgage of \$20,000 on the institution. Two of the brethren who visited us here have promised to give H1,000 each, and another has promised P100 to clear this mortgage, but we are not able to do so.



Interior of the castle church at Wittenberg.
Luther's gravesite is located directly in front of the pulpit.

only on condition that enough other brothers and sisters are found who are willing to raise what is still lacking. May God guide the hearts of some Christians whom He has blessed with earthly goods to help in this work. God's



American Lutherans in front of the Luther Monument in Worms, D. Dallmann gives an address.

Glory, the spreading of his kingdom, the blessedness of men, that is what our institution wants, and he himself, the Lord, bless its work and our work on it for his name's sake!

Zehlendorf-Berlin.

G. Mezger.

From our heathen mission.

India 1.

The work in India has made blessed progress during the past months. In our Christian schools and chapels, day by day and Sunday by Sunday, the seed of the Word of God has been scattered. This quiet work has no great appearance before the world, but it is the only right way to build the Church of our Lord Jesus Christ and to bring new souls to the Lord.

With great diligence our missionaries are working on the training of native Christian teachers and preachers. In all three district conferences special emphasis is placed on this. That the success of this work falls far short of the goal set is not due to the missionaries but rather to the lack of suitable native co-workers. But the longer, the more we must be anxious to send over missionaries from America who are specially trained for the work in the higher educational institutions, so that they can then work towards the formation of capable co-workers under the strict school laws in India.

We now have three classes of students enrolled in our Concordia Seminary at Nagercoil. The course is similar to that which we follow in our seminary at Springfield, Ill. The preliminary training is thus practical, and embraces four years, not including the vicariate year. On the whole we have 27 students enrolled. There are seven in the senior class. We hope that they will pass their candidate exams in 1928. At the moment the missionaries Theo. Gutknecht, R. W. Görß and A. J. Lutz.

It is well known that most missionary societies in India work primarily among the lowest classes of people. We are no exception to this rule, although the Lord has always led us into higher circles. In recent times a movement has begun among these lowest classes of people, which aims primarily at the improvement of their civil situation, but which in many cases has also brought about an outward rupture.

If you are a member of the Alumnae Association and wish to keep in touch with our institution and learn about things we do not publish in our church bulletins, you may wish to know that this bulletin can be obtained from Alma Mater, Concordia Seminary, St. Louis, Mo. for one dollar a year.

Our newly organized Historical Society is also arousing special interest among our Synod. We now have rooms in the new seminary in which we can much better store the things collected by the Society, and even exhibit some of them for viewing. Almost not a week goes by that we are not sent things of historical value, so that we can add them to our collection. We already have a lot of valuable material, especially manuscripts, letters from old times, pamphlets, church histories, conference minutes from days gone by, pictures and the like. But much remains to be done to collect and preserve items of real value to the history of the Lutheran Church in America and especially to our Synod. Only then will it one day be possible to write a thorough, all-round, and accurate history of our Synod and its individual regions. Our Synod is now in its third generation, and what the fathers and grandfathers have carefully preserved is easily abandoned and destroyed by the children and grandchildren. Therefore we gather all that can be gathered for historical purposes. In order to achieve its goals, the Society is recruiting members in the Synod, as a circular letter enclosed with this issue of the "Lutheran" in English informs us in more detail.

But the main thing is and remains that teachers and students devote themselves with all their strength of body and soul to their high and important profession, that the teachers train capable and pious ministers of the church, and that the students always have the goal in mind of serving the church as such one day. To this end may God give and sustain both of them His strength and grace!

L. F.

To the ecclesiastical chronicle.

From our Synod.

Our large collection. From various quarters we have again received news of how everywhere the great collection for our Synodal and Missionary funds is being seriously tackled. Some use the printed matter and aids which our Fiscal Office offers free of charge for this purpose. Other congregations make their own printed matter and envelopes. Thus we receive from one of our congregations a circular letter by which the 600 communicant members of the congregation are requested to raise P600 each in three monthly collections, in October, November, and December, for a total of H1, 800, with moving reasons for this request. And here it is also rightly reminded that someone must stand up for the man who has been ill or unemployed for months, and someone else for the widow who can hardly get by with small children, so that it is not determined by a simple arithmetic: 600 communicating members are to raise P600, which makes a dollar for each. If one goes to work everywhere in this way, then the state of the coffers at the end of this year will be quite different from what has been presented here in the "Lutheran" for months. God in mercy grant that!

L. F.

The widow's gift. Recently the mail brought us a letter from a bank teller. The letter contained a bank draft for H200, the gift of a widow. We don't know her name, don't even know exactly where she lives. The bank officer writes only that the gift is in response to an article of ours in the "Lutheran" about the very extraordinary missionary opportunities in India. The bank teller adds the following to his message:

"This reader is a widow in very limited circumstances and one who has experienced the hardships of this life in full matzo. Two of her daughters died when barely grown, and some years ago her husband also passed away. She is now over sixty-five years old and nearly deaf. When she brought me the P200, I suggested to her, knowing her means, that she might like to keep half of it for her and her younger children's support; but she insisted that it should all be used for the mission in India." The bank official adds: "Such generosity makes a person who has four to five times the income of this widow sit up and take notice."

We only remember the scriptural words about the widow and the Lord Jesus at the treasury, Mark. 12, 41-44, and the word of the Saviour that what is given in secret He will repay in public, Matth. 6, 3. 4. L. F.

Mission Festivals, Mission Opportunities. The time of mission feasts is drawing to a close. How many blessings arise from them for our own congregations, who are reminded by the glorious mission sermons of the rich grace of God that has befallen them, cannot be measured. And yet our mission feasts should themselves become mission opportunities, in order to preach the word of salvation to others in the immediate vicinity of the congregation. That this is happening more and more can only bring us joy. We have before us a report on this year's mission festival of a smaller congregation in Minnesota. Because the congregation is surrounded by Catholic Bohemians, most of whom have no church service, they decided that in addition to the sermon in German and English, one would also be preached in the Bohemian language, especially for those Bohemians who would attend the service. The mission feast was announced, and more than expected many Bohemian Catholics turned up, who thanked her after the service for the encouraging sermon. Since many of them do not understand German or English, they were doubly fond of the sermon in their native tongue. One Bohemian has already been won to the Lutheran Church, and others have expressed a desire to become acquainted with the teachings of the Lutheran Church.

You proselytize where God opens the doors! J. T. M.

No room. From the "Monthly Report" of the "First Lutheran Church" at Knoxville, Tenn. we take the following notice, which will probably interest all school friends: "Teacher Rittamel informs us that our school is now attended by forty-three pupils. Every seat is taken. Ten pupils could not be admitted for want of room. God bless our Christian parochial school in the future!"

Those who are somewhat acquainted with our church in Tennessee know well how small our congregations are there and how far apart they are. The work is not easy there, as the state, especially East Tennessee, has few German immigrants. The German language has now all but disappeared. And yet, the school system, to which our communities there have adhered with great zeal, is growing and flourishing (continued on page 397.)

The Organization of the Concordia Historical Institute.

By PKOF. W. G. POLACK.

"When the Committee of St. Louisans which had charge of the arrangements for the Synodical Convention of 1926 held its closing sessions, its members agreed to form the nucleus of a society for the fostering of interest in the history of the Missouri Synod." With these words Professor Graebner, in a brief paragraph in the LUTHERAN WITNESS, described the manner in which the Concordia Historical Institute had its inception. Preliminary meetings of these members were held at Concordia Publishing House from time to time, and others who were interested in the project joined them. The work of drafting an adequate constitution for the organization occupied most of the time at these meetings. Finally,



Professor C. E. W. Walther.

The Earliest Known Portrait of Dr. Walther (about 1850).

From a daguerrotype in the museum of the Concordia Historical Institute, after much discussion and revision, the constitution and bylaws were completed, and the organization of the Institute could be established. The organization meeting was held at Concordia Publishing House March 31, 1927.

The Constitution and By-Laws as then adopted are described as to contents on another page.

The following are the charter members: -

Louis H. Waltke	Emil Radke	W. G. Polack	
A. A. Grossmann	Theo. Schroeder		L. Fuerbringer
Theo. Graebner	Louis Sieck	A. G. Brauer	
Theo. W. Eckhart	Fred Stockho		
	W. Heintze		
John A. Leschen	Chas. Wehking, Jr.		

The election of officers resulted as follows: President. Mr. Louis H. Waltke; Vice-President, Prof. L. Fuerbringer, D. D.; Secretary, Prof. W. G. Polack; Treasurer Mr. Chas. Wehking, Jr.; Financial Secretary, Mr. Theo W. Eckhart. - Board of Directors: The president, vice-president, secretary, treasurer, and Prof. Theo. Graebner Mr. Fred Stockho, Mr. A. G. Brauer. - Auditing Committee Mr. A. A. Grossmann, Mr. E. Radke, Mr. Theo. Schroeder

Since the organization of the Institute the Board of Directors has been carrying on the work. Prof. R. W. Heintze was elected Curator. A suite of rooms in the Administration Building has been assigned to the Institute for museum purposes by the Board of Control of the Seminary.

Dr. L. Fuerbringer, the president of the old historical society, formally transferred the properties of that organization to the Institute and also arranged that a valuable coin collection and other objects of historical interest now held by Concordia Seminary are to be loaned to the Institute with the consent of the Faculty and Board of Control.

The Institute was incorporated under the laws of the State of Missouri April, 1927.

The following persons have joined the Institute as life, sustaining, and active members up to this time: -

LIFE MEMBERSHIP.

1st Mr. Louis H. Waltke, St. Louis, Mo.; 2nd Mr. A. G. Brauer, St. Louis, Mo.; 3rd Mr. Theo. H. Lamprecht, New York City; 4th Mr. Louis Alvin Waltke, St. Louis, Mo.; 5th Mr. Fred Stockho, St. Louis, Mo.; 6th Mr. Louis Stockho, St. Louis, Mo.; 7th Mr. John A. Leschen, St. Louis, Mo.; 8th Mr. F. G. Haueisen, St. Louis, Mo.; 9th Mr. Edw. A. Ellerman, St. Louis, Mo.; 10th Mr. Conrad Kellermann, St. Louis, Mo.; 11th Mr. Chris. Beckemeier, St. Louis, Mo.; 12th Mr. John W. Boehne, Evansville, Ind.; 13th Mr. Henry W. Horst, Rock Island, Ill.; 14th Mr. A. H. Reller, St. Louis, Mo.; 15th Mrs. Anna Bosse, Evansville, Ind.; 16. Mr. Richard H. Waltke, St. Louis, Mo.; 17. Mr. Herbert W. Waltke, St. Louis, Mo.; 18. Mr. C. F. Brandt, Cleveland, O.; 19. Mr. T. C. Haffenreffer, Boston, Mass.; 20. Mr. Chas. Wehking, Jr, St. Louis, Mo; 21st Mr. J. W. Pohlmann, Buffalo, N.Y..

SUSTAINING MEMBERSHIP.

1st Rev. Alfred Doerffler, St. Louis, Mo.; 2nd Mr. F. M. Petersheim, Evansville, Ind.; 3rd Mr. William L. Stuckert, Baltimore, Md.; 4th Mr. Fred A. Diekmann, Evansville, Ind.; 5th Mr. E. F. Diekmann, Evansville, Ind.; 6th Mr. John W. Boehne, Jr, Evansville, Ind.; 7th Miss Elizabeth E. Boehne, Evansville, Ind.; 8th Mr. H. C. Kionka, New York, N. Y.; 9th Mr. A. H. Ahlbrand, Seymour, Ind.

ACTIVE MEMBERSHIP.

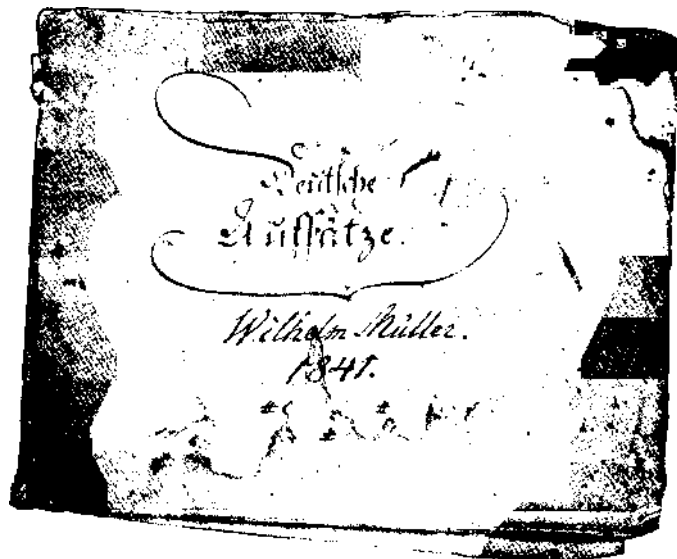
1st Prof. W. G. Polack, St. Louis, Mo.; 2nd Prof. L. Fuerbringer, D. D., St. Louis, Mo.; 3rd Mr. Paul T. Buszin, Chicago, Ill.; 4th Rev. E. F. Tonn, Arenzville, Ill.; 5th Rev. Wm. H. Luke, St. Louis, Mo.; 6th Mr. Theo. W. Eckhart, St. Louis, Mo.; 7th Rev. G. W. Wolter, Arlington, Nebr.; 8th Rev. P. F. Germann, Decatur, HL; 9th Rev. Walter Cook, Clay Center, Kans.; 10th Rev. Christopher Merkel, Marwood, Pa.; 11th Rev. F. H. Brunn, Bay City, Mich.; 12th Rev. P. Eickstaedt, Laporte, Ind.; 13th Rev. Louis J. Schwartz, Kansas City, Mo.; 14th Rev. Wm. Hagen, Detroit, Mich.; 15th Mr. Walter Wismar, St. Louis, Mo.; 16th Prof. Henry Lobeck, Concordia, Mo.; 17th Prof. Geo. W. Mueller, Milwaukee, Wis.; 18th Rev. E. A. Mayer, Frankenmuth, Mich.; 19th Rev. A. W. Meyer, D. D., Long Island City, N. Y.; 20th Rev. G. Prager, North Milwaukee, Wis.; 21st Mr. Edward M. Jutzi, Saginaw, Mich.; 22nd Rev. F. Rupperecht, St. Louis, Mo.; 23rd Prof. Henry A. Koenig, Seward, Nebr.; 24th Miss Dorothea Blesse, St. Louis, Mo.; 25th Rev. Alfred Dashner, Ottawa, Can.; 26th Rev. Alf. Fuehler, Hoyleton, HL; 27th Rev. Theo. S. Keyl, Newark, N. J.; 28. Mr. W. F. Weiherman, St. Louis, Mo.; 29. Rev. W. F. Wilk, St. Louis, Mo.; 30. Prof. Theo. Graebner, St. Louis, Mo. (five years); 31. Rev. Walter Wilkens, Grand Island, Nebr.; 32. Rev. H. E. Brauer, Marengo, HL; 33. Mr. C. F. Scheips, Evansville, Ind.; 34. Rev. Dan. Poellot, Palatine, HL; 35. Prof. John H. C. Fritz, St. Louis, Mo.; 36. Rev. Erich M. Keller, Milwaukee, Wis.; 37. Rev. Titus Lang, Quincy, HL; 38. Mr. Henry G. H. Kiehl, Shobonier, Ill.; 39. Mr. Louis Fischer, Evansville, Ind.; 40. Mr. P. B. Fellwock, Evansville, Ind.; 41. Mrs. Johanna Fellwock, Evansville, Ind.; 42. Mr. Peter J. Krentz, Buffalo, N. Y.; 43. Mrs. Johanna Krentz, Buffalo, N. Y.; 44. Rev. Egon G. Wildgrube, Sexsmith, Alta, Can.; 45. Mr. Geo. J. Zurstadt, Evansville, Ind; 46th Rev. J. F. Boerger, Racine, Wis; 47th Prof. M. Lochner, Oak Park, HL; 48th Rev. R. F. Cordes, Poplar, Mont; 49th Rev. R. G. Lange, Lafe, Ark; 50th Rev. Paul M. Freiburger, Tolley, N. Dak.; 51. Prof. Paul F. Koehneke, Milwaukee, Wis.; 52. Mr. Edward Herrmann, Detroit, Mich.; 53. Mr. R. F. Tresselt, Evansville, Ind.; 54. Rev. Henry B. Hemmeyer, D. D., Rochester, N. Y.; 55. Rev. O. A. Sauer, Richmond, Va.; 56. rev. Adam Fahling, Detroit, Mich.; 57. rev. E. F. Loessel, Longmont, Colo.; 58. rev. Henry T. Rauh, Billings, Mont.; 59. rev. Walter D. Bauer, Desboro, Ont, Can.; 60. Rev. Otto Hanser, Brooklyn, N. Y.; 61. Rev. H. W. Bartels, Cleveland Heights, O.; 62. Rev. Arnold Mueller, Dillsboro, Ind.; 63. Rev. Walter Schroeder, Cole Camp, Mo.

October 20, 1927.

A Visit to the Museum of the Concordia Historical Institute.

By THEO. GRAEBNER.

The Museum of the Concordia Historical Institute is located on the third floor of the Administration Building and occupies a large room fronting to the south. The view from the window facing west overlooks the well-shaded academic



A Book of Exercises from the Log-Cabin College, Perry County, Mo.
Written by the first graduate (1847) of the college.

court; to the east, the wooded slope of the campus; while the south windows overlook the automobile concourse with Founders' Hall to the left, one of the dining-halls straight ahead, and the massive Walther Entrance to the right. The room contains two small alcoves and four roomy closets.

The exhibits at present consist of the former contents of the *Walther room* in the old Seminary, with a few additions. There is Dr. Walther's desk from his study; his large revolving arm-chair and several smaller ones; his piano and piano stool; umbrella stand; lamp, ink-well, pen-rack, and sixteen pipe-stems from twenty-four to thirty inches in length. We remember these pipe-stems from our student days. Even then the meerscham and porcelain bowls had disappeared, but most of them still had their mouthpieces. Now all these are gone.* There is Dr. Walther's door-plate and framed dedications in Latin, engrossed on parchment and presented to Dr. Walther on various occasions. In addition, there are a great number of portraits, some of them done in oil, others lithographs, and a great many photographs of former members of the faculty, also a number of groups of conferences, dating back to the 80's and 70's.

There is a very large number of manuscripts gathered in portfolios or wrapped in bundles, which fill to overflowing a cabinet a yard wide and six feet high. Others have received a temporary resting-place in the glass cabinets which line the east wall of the room. Wherever one looks, there are small parcels containing some kind of historical keepsake. I have just picked up a small photograph album dedicated to Dr. Walther and containing what appears to be the pictures of the class of 1865. I unwrap another bundle and find a manuscript of lectures on the Sermon on the Mount, lectures on Symbolics, sermon exercises, dating from the year 1845. On top of this a book of German *Aufsätze*, written by one of the pupils in

the old log cabin college in Perry County. The desk at which these notes are being written contains bundles of old prints related to the history of the Buffalo Synod and our relations to that body; more manuscripts, bundles of them, in Latin and German; extremely rare printed books dealing with the Danish missions in the East Indies; a catechism printed at Germantown, N. Y., 1804; the history of the Saxon Emigration, printed in Dresden, 1839, by one who accompanied Stephan; a photographic reproduction, page by page, of the excessively rare *Passion Sermons* of Hesshusius; a fragment of Muehlenberg's tombstone in Trappe; a wooden wafer-box, filled with coins, unsorted; a translation, in manuscript, of Baier's *Dogmatics*, prepared by Professor Pardieck when a pastor 1895-1896; the fountain pen with which Dr. Pfotenhauer, May 28, 1924, signed the contract for the new Concordia Seminary; a piece of wood from the oak-tree at Koshkonong, Wis, under which the first Norwegian Lutheran service in America was conducted in 1844. More photographs and daguerrotypes, among them an exceedingly rare photograph of Dr. Walther (1850) and one of Professor Biewend.

Understand that we have mentioned only a very small number of articles now preserved in our museum. Note, in the second place, that all this material is deposited in our cabinets just as it has been sent by the owners to the Concordia Seminary library and to the former historical society. The smallest part of it only is marked as to contents and origin. Thousands upon thousands of pages of manuscript await the hand of expert readers and catalogers. Hundreds of photographs are to be cataloged, framed, cleaned, etc.. There are many volumes of books, some of them great rarities, some



One of Luther's Cartoons on the Papacy.

The Pope is shown in the act of beheading an emperor (Conradin of Germany, the last of the Hohenstaufens).

* P.S. Just discovered them, wrapped separately in a piece of newspaper.

entirely unique, which must be given their place in the exhibits, suitably marked and properly cataloged.

Here is a helmet, gauntlets, and belt, very gorgeous, I assure you, of the Uniform Rank of the Knights of Pythias. I open a portfolio, and merely turning the papers contained therein, I note a beautiful lithographed portrait of Delitzsch in his earlier years, another of Dr. von Harless, another of Rev. Grabau. Rare steel engravings illustrating the life of Dr. Luther. An unusual lithograph showing Martin Luther and Gustavus Adolphus. Another large portfolio containing water-color sketches of bits of German scenery made 125 years ago. Real works of art. Here a pasteboard box containing a valuable collection of manuscripts and prints, dating from the 50's and 60's, relative to the founding of the Lutheran Church in Australia - the gift of the sainted Dr. A. L. Graebner, brought home from his trip to Australia.

There are at present enough books, manuscripts, photographs, prints, and paintings in this collection to occupy our Curator, Professor Heintze, for a number of years. But to give the students of Concordia Seminary as well as visitors



Luther's Arrival at the Wartburg.
After a rare steel engraving, owned by the Institute.

to the institution an opportunity to view these relics of another age, they must be suitably displayed and cataloged. For this purpose we require a great number of cabinets and display cases. The museum owns a very valuable collection of gold, silver, and bronze medals connected with the history of the Reformation and of the Lutheran Church. The more beautiful or significant specimens should be mounted for exhibition purposes.

And the gifts continue to flow in. Valuable manuscripts, drawings, photographs, and books have been received at frequent intervals since the Historical Institute was organized.

We have said enough to demonstrate the need of general and enthusiastic support for the purposes of the Institute. There is now on hand an immense amount of historical material which awaits cataloging and proper arrangement. All this costs money. Museum cases and cabinets are expensive. The work of cataloging, with adequate descriptions of the various articles, manuscripts, etc., is beyond the capacity of the Curator, most of whose time belongs to the Pritzlaff Library; some kind of assistance must be provided in order that our collection may be arranged and cataloged. At present it is in a state of confusion, quite useless to the historian and meaningless to the visitor. These thousands upon thousands of manuscripts, pamphlets, and books fairly cry out for the hand of the skilled cataloger. And he, in turn, requires shelves, cabinets, display

cases to do his work. The Concordia Historical Institute pleads for your assistance. All who love our Synod's past, all who would advance the study of Lutheranism's history, are requested to send their membership fee to our Financial Secretary, Mr. Theo. W. Eckhart, 3558 S. Jefferson

How the Concordia Historical Institute Works.

The Concordia Historical Institute has its headquarters at Concordia Seminary, St. Louis. Its purpose is outlined in its constitution as follows: -

"The purpose of this Institute shall be to cultivate a more general interest in the history of the Lutheran Church of America, particularly of the Ev. Lutheran Synod of Missouri, Ohio, and Other States; to stimulate historical research and to publish its results; to collect and preserve articles of historical value; and the better to execute these purposes, the Institute shall have the power to hold, purchase, lease, sell, exchange, and receive by gift or bequest, all kinds of property, real and personal, and to do all things necessary to carry out the objects of this organization."

Membership is granted to communicant members of congregations of the Ev. Luth. Synod of Missouri, Ohio, and Other States or of a synod affiliated with that body. There are three classes of membership: Active, at \$2 per annum; sustaining, at \$5 per annum; life, at \$100, single payment; all of which include the privilege to vote, hold office, and subscription for the Institute's *Bulletin*. The meetings of the Institute are held triennially at or about the time when the Ev. Luth. Synod of Missouri, Ohio, and Other States has its regular convention, and in the same city. The election of officers is always held at the triennial meeting.

During each triennium the work of the Institute is supervised by the Board of Directors, consisting of the president, vice-president, secretary, treasurer, and three members elected by the Institute.

The Board of Directors elects the Executive Committee out of its midst. The Executive Committee annually reports the budget of expense to the Board of Directors. It supervises the work of the Curator, Librarian, and Archivist and approves of all purchases made for, or on behalf of, the Institute.

The Board of Directors appoints the Curator, Librarian, and Archivist and otherwise supervises the work connected with catalogs and inventories of the property, its arrangement in a museum for security and convenient reference. It also publishes reports of the work of the Institute.

The duties of the various officers of the Institute are the usual ones connected with such offices. The duties of the Curator may, however, be outlined in detail, so as to give our readers an insight into the work connected with this office.

The Curator has direct charge of, and is responsible for, the Library, archives, museum, and all tangible property of the Institute. He is to be on the lookout for historical documents relative to the history of Christianity, particularly of the Lutheran Church (especially of the Missouri Synod), and shall negotiate for their transfer or loan to the Institute. The Curator supervises the archives of the Institute, classifying and cataloging all manuscript records, also maps, photographs, and other pictures pertaining to the history of Christianity and particularly of the Lutheran Church, until the Institute elects an

Archivist to take over these duties. He properly arranges and labels the historical exhibits owned by, or loaned to, the Institute. With the consent of the Executive Committee he regulates the admission of the public or of interested visitors to the exhibit-room or -rooms.

W. G. P.

Thirty-Seven Years of "Rip-van-Winkling."

Among the objects of historical interest which have been sent us by friends of the Institute since its organization, a little envelope has probably excited the greatest interest. It is a unique curiosity with a history. It was sent in by Mr. E. Seuel, manager of Concordia Publishing House.

Mr. Seuel wrote us as follows: -

"Enclosed I am handing you an envelope addressed to Rev. H. C. Schwan and mailed from Herndon, Iowa, June 11, 1890. At that time Dr. Schwan was president of the Synod. According to a notation in his handwriting he seems to have referred it to a committee at some synodical convention. That committee seems to have turned over the contents of this envelope to the then secretary of the Synod, good old Pastor Rohrlack. When Pastor Rohrlack died, his archives, such as they were, were turned over to his successor, Pastor Bieder-

letter, however, rested undisturbed among the papers of Synod's secretary, until now, after thirty-seven years and after twenty-eight years of successful mission-work in Brazil, it has been turned over to that mission by our Synodical Treasurer. W. G. POLACK.

The Concordia Historical Institute and YOU.

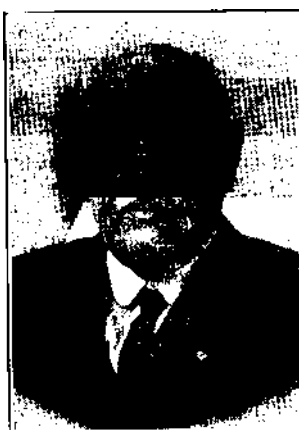
The pages of this supplement have been prepared, and paid for, by the Concordia Historical Institute in order to acquaint the readers of the LUTHERAN WITNESS with the purpose and work of this society and - we speak frankly - to win you, who read these pages, for membership in the organization. Every Lutheran of the Synodical Conference is eligible for membership.

The cause we plead is a worthy one, worthy of the active financial support of every one in our circles. We, who love our Church and are justly proud of her history, can do much towards preserving her historical past for our children and children's children. Our Church has a history that is interesting and inspiring, and generations yet unborn will thank us for anything we may do toward preserving the records, relics, and monuments of earlier days.

May we, therefore, ask you to join our ranks *at once*. Annual dues: Active membership, entitling to vote and full privileges, \$2;



Mr. Louis H. Waltke,
Manufacturer.



Mr. Fred Stockho,
Merchant.



Mr. Chas. Wehking, Jr.
Manufacturer and Contractor.

mann. Biedermann never found time to sort over the archives, and after his death our present secretary, Pastor Kretzmann, got them practically in the same shape in which Biedermann had received them, which is to say, miscellaneous papers simply packed in old boxes. Finally, this spring, Secretary Kretzmann started to sort over the papers and among them found this envelope. In the envelope was a letter addressed by Pastor Mallon to President Schwan suggesting the founding of a mission of our Synod in South America and enclosing a \$5-bill for that purpose. The letter and the \$5-bill and the envelope were accordingly finally delivered to me in March, 1927, - thirty-seven years of Rip-van-Winkling for this donation to one of our missions."

We would add the following to complete Mr. Seuel's story. At the Delegate Synod which was held in Milwaukee in the year 1890, President H. C. Schwan referred Rev. W. Mallon's letter to the Committee on Home Missions. This committee, in its report to Synod, suggested that the matter of beginning a mission in Brazil be referred to the General Mission Board. Three years later, at the Delegate Synod in St. Louis, the matter was taken up again, and the General Mission Board reported that it had been unable to find an opening for mission-work in Brazil and suggested that the entire matter be held in abeyance until a door would be opened to us in that country. Finally, in the general convention held at St. Louis in 1899, the Missouri Synod passed a resolution to begin missionwork in Brazil. In answer to an appeal for funds which appeared in the *Lutheran* in November, 1899, a friend of this work donated \$2,000. The Mission Board then sent out Rev. F. Broders to survey the field and begin the work. The \$5 enclosed in Pastor Mallon's

sustaining membership, \$5; life membership, \$100 (single payment). *The dues include subscriptions for the Institute's bulletins.*

Fill out this blank below and send it to the Financial Secretary, Mr. Theo. W. Eckhart, Fiscal Office, 3558 S. Jefferson Ave, St. Louis, Mo.

**CONCORDIA HISTORICAL INSTITUTE, 3558 S. Jefferson Ave,
St. Louis, Mo.**

The undersigned desires to be
 f Active Member (\$2 per annum) enrolled as
 a(n) J Sustaining Member (\$5 per annum)
 I Life Member (\$100) of the Concordia

Historical Institute.

Check Draft >in the amount of \$

M. O. J

is herewith enclosed.

I am a member of (Name of Congregation)

at.....
(City)

Signed:

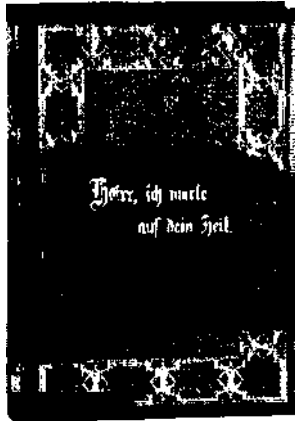
Address:

Some of our thousand-page catalogue, which is in the possession of all pastors and teachers. If you would like a larger selection, take a look at the whole catalogue.

An English directory, similar to this one, will be sent free on request. One asks for the "Witness Supplement".

Excellent Christmas gifts.

Devotionals.



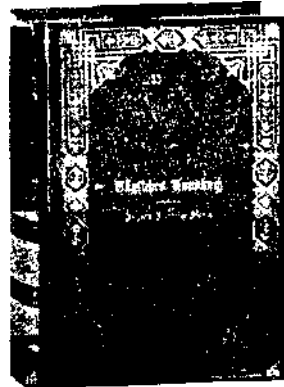
Lord, I wait for thy salvation!

By D. A. L. Gräbner.

A magnificent devotional book, dedicated "to the dear old people whose eyes have grown tired, for daily use at morning blessing and evening blessing". Each devotion consists of a psalm, a good, strong prayer and a hymn. A beautiful gift for the elderly.

Black silk canvas strap: P1. 75.

Morocco with gold cut: P4. 25.



Starck's Daily Handbook.

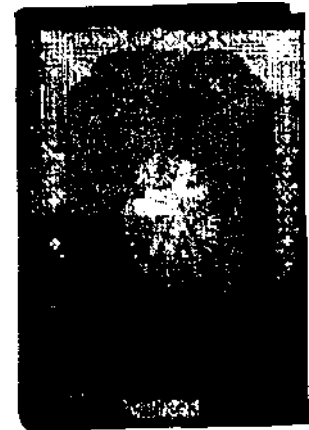
Reviewed by D. F. Pieper.

A handbook in good days and bad. Contains encouragements, prayers, and songs for use by the healthy, the afflicted, the sick, the dying, and on special occasions. A book that will bring rich blessings wherever it is needed.

Black canvas strap: P1. 45.

Black cloth binding with cover decoration and gilt edges: H2. 35.

Flexible seal-grain leather, divinity circuit, with gilt edges: P3. 50.



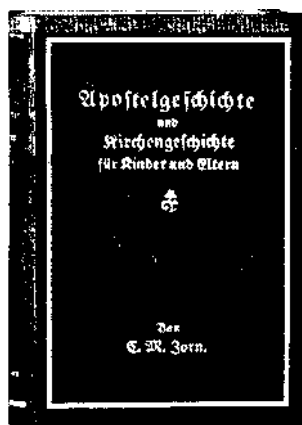
Evangelical Lutheran Prayer Treasure.

A complete collection of prayers by D. Martin Luther and other orthodox prayer leaders of the Church. The prayers are pithy and strong. An excellent Christmas gift.

Beautiful canvas volume: H2. 15.

Fine half fringe: P2. 90.

Morocco leather with gilt edges: H6.00.

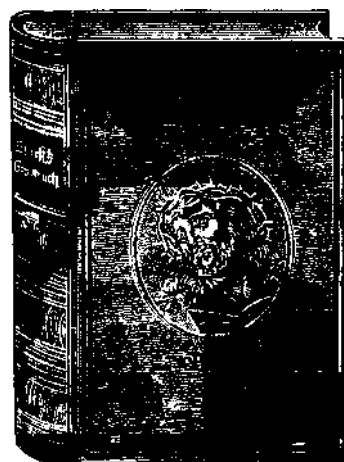


Acts of the Apostles.

By D. C. M. Zorn.

Children will also enjoy this delicious devotional book. It contains 81 devotions on the Acts of the Apostles and 52 from church history for children and parents. All are written in an instructive style that also takes into account the child's understanding.

In elegant canvas binding: P1. 30.



Starck's morning and evening devotions.

This book contains devotions for all days of the year along with an appendix for Sundays and feast days as well as a list of core sayings for special occasions. Decorated with the image of the author and four biblical images.

Beautiful canvas band: P1. 50.

Canvas binding with gilt edges: H2. 25.



Feed my lambs!

By D. C. M. Zorn.

Particularly suitable for use in families with young children, to whom the author addresses himself directly, on the basis of 532 Old Testament stories. Each devotional takes an average of one printed page and concludes with prayer and song verse.

Fine Canvas Tape: P2. 50.

Bibles.

Pocket Bible.

Without apocrypha.

The Bible or the whole Holy Scripture Old and New Testament according to the German translation D. Martin Luther.

A handy pocket Bible which, because of its small size, will serve the pastor well in his home visits as well as the traveler.



On good dun paper, **only an inch thick.**

Size: 4^X7^ inches.

Writing sample.

Then shall he answer them, saying, Verily I say unto you: Inasmuch as ye did it not unto one of the least of these, ye did it not unto me.

No. HC Black cloth with red edges **\$2.00**

No. HS. Leather binding with red gold edges **6.00**

Small octavo edition without apocrypha.

Size: 5^X7^ inch.

Bound in canvas **\$1.40**

Small octavo edition with the Apocrypha.

Size: 51/2X71/2 in.

Bound in cloth \$1.50 Bound in cloth with gilt edges I **\$3.00**

Imitation morocco with gilt edges II **\$4.35**

Morocco leather with gilt edges III **\$5.25**

Flexible morocco, ckivinit^ oirouit with gilt edges IV **\$5.25**

I-IV have family registers.

Writing sample.

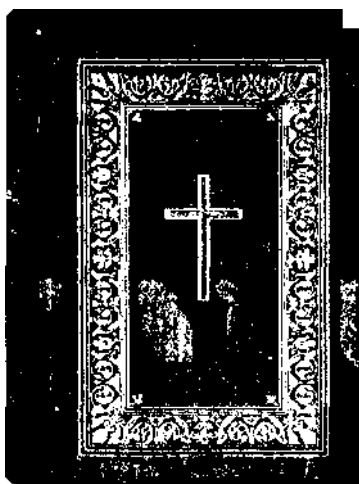
Thus God loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.



Bible, Kleinoltav, III.

Bible No. 1912.

Illustrated edition.



No. 1912-^I.

Beautiful, comfortable printing - 240 of the most vaunted biblical images - family chronicle - pericope index - 8 biblical geographic images.

An appropriate family Bible.

Size: 71/4X9^ inch.

Writing sample.

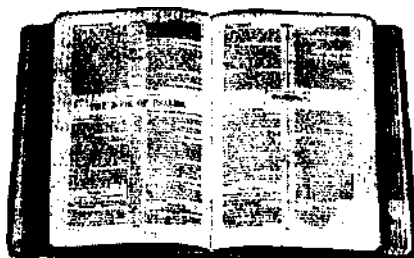
009 And he said unto me, Be thou content with my grace: for my power is mighty in the weak. Therefore I will boast most gladly of my weakness, that the power of Christ may dwell with me,

Edition 1912-0 in pressed leather binding with gilt title and marbled edges. **\$3.50**

1912-F edition in pressed leather binding with gilt title and gilt cross from front cover and gilt edges.... **\$5.00**

Edition 1912-M in fine morocco leather with gilt lettering on spine and covers in the finest gilt edges. Splendid edition **\$7.00**

The Concordia English-German Bible.



This should not be missing in any German-speaking family. It is the only Bible that offers the reader both texts in one cover. Available with or without a biblical dictionary, word index, and twelve maps.

Without aids.

BC Edition. Clothbound with red edges.. **\$ 7. 7. 5**

BS edition. Fine leather binding, gilt edges ... **13. 75**

With aids.

Edition BCC. Canvas binding with red edges **8. 25** **Edition BSC.** Fine leather binding, gilt edges **14. 25**

Large octavo edition.

With family register.



Bible, large octavo, II.

Size: 7X10 inch.

Writing sample.

I am not ashamed of the gospel of Christ, for it is the power of God that saves everyone who believes in it, especially the Jews and also the Greeks.

In strong canvas binding (Family Bible). **\$2.35**

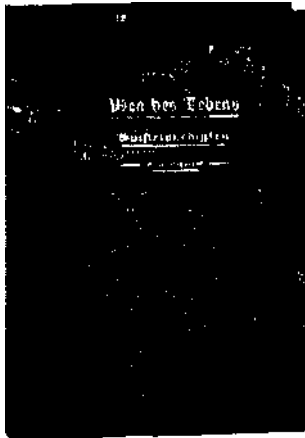
In strong cloth binding with gilt edges I **4. 10**

Morocco leather with gilt edges II **7.00**

Flexible morocco, ckivinit^ cirouit with gilt edges III ... **7.00**

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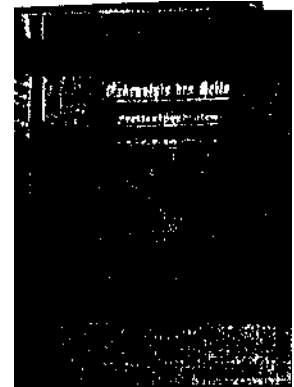


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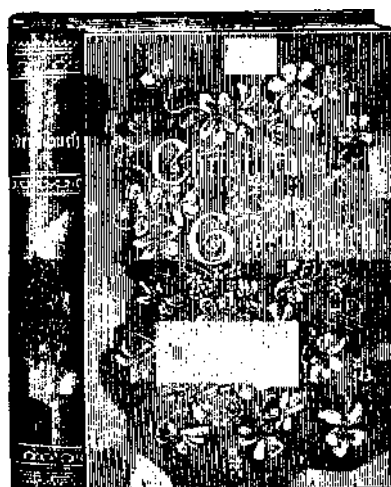
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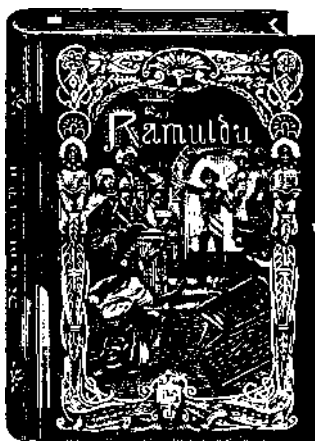
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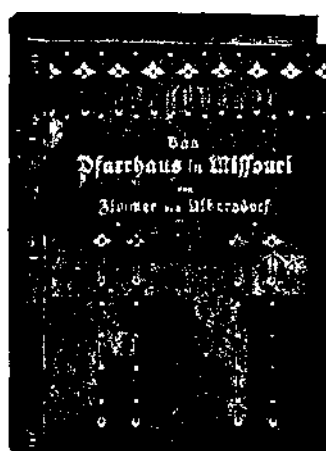
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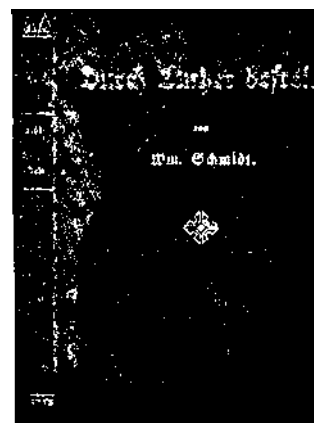
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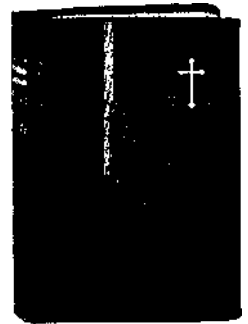
- Edition DIDI^.** With appendix; morocco leather binding with gilt edges.H4. 10
Edition DUO. Without appendix; flexible leather binding without flap2. 90
Edition DID^. With appendix; flexible leather binding without flap 3. 20
Edition DivO. Without appendix; morocco leather binding, divinit^ eireuit.... 3. 20
ADH. edition. With appendix; morocco leather binding, divinit^ eireuit,... 3. 50

Writing

the night may not stay, you shine on us from the Father and you are the preacher of light.	nothing, thou of fatherly light, teach us the way of the Truth all the way!
--	---



LIDO.



LH.O.

Pocket size.

Size: Inch.

- HO Edition.** Without appendix; flexible leather binding with flap, gilt edges.H2. 60
Edition With appendix; the same binding as edition NLIÖ 2..... 90
Edition DV0. without appendix; flexible morocco leocr binding, divinityeireuit, gilt edges 2..... 90
Edition With appendix; cover as edition 3..... 20
Edition DDH With appendix; morocco leather with gilt edges and gold decorated cover 3. 50
Edition With appendix; ^ersinn leather with padded cover and gilt edges 4. 50



LLO.



?VO.

Writing sample.

to thy mind also my heart l 3. and, my
Jesus, behold, I and mind! Poor take
me not yet in

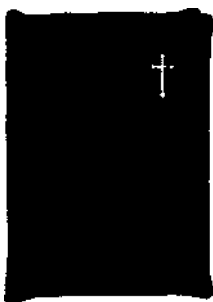
Large format.

Old Edition. Size: 5X7Z4 inch.

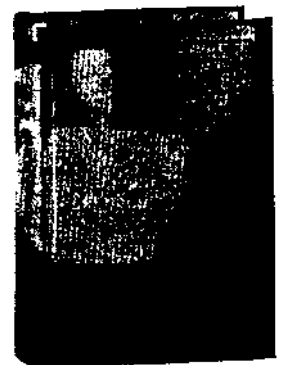
- No. 28 DU** Pressed cloth with gilt edges P2. 90
No. 29 DU morocco leather with gilt edges 4. 65
No. 30. without appendix; flexible binding without flap 3. 20
No. 30 u. Without appendix; flexible cover with flap 3. 50
No. 30 8. without appendix; flexible morocco leather binding, divinit^ eireuit 3 50
No. 30e. With appendix; flexible binding without flap 3. 50
No. 30 d. With appendix; flexible binding with flap 3. 75
No. 30 s. With appendix; flexible morocco leather binding, divinit^ eireuit, 3..... 75

Writing sample.

God come! You are taken from the world, I am caught up in all the
troubles that still hold us. come to my God.



No. 30 b.



9tr. 28.

Ornaments for the Christmas table.



Nos. 110 and 111.

Crib no. 110.

Platform and stall are 11 inches long, 6¹/₂ inches wide and 8 1/2 inches high.

The twelve figures: the infant Jesus in the manger, Mary, Joseph, the three wise men from the east, five animals and a shepherd, are of different sizes: 1¹/₄ to 3¹/₂ inches long.

Each crib is carefully wrapped in stiff cardboard.

Price of the complete crib: P4. 25.

Crib #111.

Platform and stall are 19 inches long, 12¹/₂ inches wide and 14 inches high.

The twelve figures measure 1¹/₂ to 5¹/₂ inches.

Each crib is carefully wrapped in stiff cardboard.

Price of the complete crib: P9. 50.



Christmas cribs.

It will be hard to find a more tasteful and appropriate decoration for the Christmas table for church, school or for the home than Christmas cribs.

The thatched roof on the nativity cribs rests on strong wooden rotters covered with moss. The foundation is of stained wood and the whole crib is built to last. A forest landscape forms the background of the crib. The twelve coloured figures that come with each crib represent the main characters in the story of the birth of our Saviour. You can place these figures according to your own taste.

Such a lifelike representation makes a great impression on both children and adults. And the output is well applied, because such a crib will last for years, if well taken care of.

Just the characters.

The figures for the above cribs can be bought separately.



Nos. 102 and 103.

Set no. 102 has the same figures as crib no. 110.

Price: P1. 60.

Set no. 103 has the same figures as crib no. 111. **price: P3. 35.**

Crib #500.

A magnificent Christmas crib. Everything is arranged so that you can see everything beautifully. In the foreground are the shepherd and the three wise men from the east. Behind them is the Holy Family. Just behind this group is a Christmas tree on top of which rests a group of angels. This group of angels is set in motion by the heat of a candle and continually sways around the Holy Family. This depiction does not fail to make a lasting impression.

This crib is made of good material and decorated with splendid colors. It rests on heavy cardboard cover that supports the crib when it is placed and protects it when it is closed.

Where and when you want a beautiful, durable and large Christmas crib, crib #500 will completely satisfy the buyer.

Size: 20 inches wide, 15¹/₂ inches high and 12 inches deep.

Price: P2. 50.

Christmas and New Year cards.

Christmas cards with biblical text.

No. 1001V. White double card with gold embossed greeting: "Blessed Christmas!" and fir tree in colors. Biblical text. inlay, attached with a white silk cord. 3X4¹/₂ - H . 10

No. 103 IV. Cute booklet decorated with colorful winter landscape and festive greeting. Inlay, fastened with white silk cord, contains Christmas saying. 3X5¹/₂P . 15

No. 107 IV. A magnificent bouquet of flowers and a gold embossed greeting adorn the front of this booklet. The insert, consisting of a suitable Bible verse, is attached by means of a silk cord. 31/2X51/2H . 25

No. 15503IV. Elegant booklet with a beautiful winter scene and embossed greeting. In the text insert is a suitable bible text. 3XM.....P . 10

No. 155131V. A colorful rose branch and "Blessed Christmas!" adorn this booklet. Insert contains a Christmas saying and is attached by white string. 3X5¹/₂ P . 15

No. 15517 IV. White double card decorated with nature-like roses as well as Christmas greeting. A white silk cord secures the text insert, which consists of a matching script verse. 3i/8X5i/2H . 20

Christmas cards in sets.

No. 2731IV. 12 cute cards in finest chromolithography in old German script, black, red and gold. Bible verse and Christmas greeting. 8¹/₂X21/2. The DozenP . 15

No. 28351V. Twelve Christmas cards with fir branches, executed in natural colors. Christmas greeting in gold print together with puffing bible verse. The whole with golden border. 51/3X2¹/₂. The setP . 20

No. 2962IV. Twelve cards with fir wreaths, flowers and bells in delicate colors. Bible verse and greeting from each card. 3¹/₂X2¹/₂s. The settz . 15

No. 2963 IV. A series of pretty cards, decorated with winter landscapes and fir branches. Bible verse and greeting on each card. 51/3X22/4. The set (12 pieces)P . 22

No. 29641V. Twelve cards decorated with winterland chests in delicate colors with gilt edges. Bible verse and greeting on each card. 51/3X31/4. The setP . 25

Christmas postcards.

No. 14201V. 15 Twelve pretty postcards with gold embossed greeting and Bible verse in brown print. Furthermore, each postcard is adorned with a beautifully lithographed fir branch. 31/2X51/2- The set b 25

No. 1429 IV. 15 A fine postcards with Bible verses and pictures from the Christmas story. The Bible verse is in brown print, the greeting in gold print. 51/2X31/2. The set (12 pieces)..... P . 25

Christmas and New Year cards

with a combined salute.

No. 112 IV. <L H5 15 A booklet decorated with bouquet of flowers and gold embossed greeting. Puffing Bible verse is in the insert. 3X4¹/₂P . 10

No. 114 IV. L 15 A gold embossed greeting as well as bell and fir painting decorate the front of this booklet. Inlay contains puffing script verse. 3X4¹/₂ 8 . 10

No. 122 IV. L H5 15 A beautiful booklet decorated with flowers and embossed greeting. Text insert is attached with a white silk cord. 3X5¹/₂H . 15

No. 137 IV. L H5 15 Lovely booklet decorated with spruce branch and floral painting. Biblical text insert is attached by means of a white ribbon. 3¹/₂X6P . 25

Christmas and New Year postcards

with a combined salute.

No. 2017 IV. A515 View of star-studded sky and church in snow; in foreground fir branches with ringing bell. Combined greeting as well as Bible verse. 31/2X51/2. The set (12 pieces)b . 25

No. 2021IV. H5 15 Pretty postcards in finest chromolithography. Each card bears Bible verse and combined greeting, and medallions with wreaths of fir or wissel branches. 31/2X51/2. The set (12 pieces) P.25

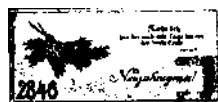


No. 2017 tV. N. k5

No. 2023IV. H5 15 Twelve fine postcards with views of churches and star-filled skies. Bible verse and greeting on each card. 51/2X31/2. settz . 25

New Year's cards.

No. 2845 A5 15 "Our refuge for and for." 12 cards with fir trees and snow-covered fields, Bible verse, verse and imprint: "Blessed New Year!" 41/2X2¹/₂. The set . . P . 20



No. 2846 N5 15 12 cards with fir branches and gold border. New year greeting and bible verse. 21/2X51/3. The set H . 20

No. 2881 U5 15 12 cards with lovely winter landscapes in frames decorated with fir branches along with Bible verse and New Year's wish. 4X21/2. The set- . P . 18



New Year's postcards.



No. 1414 A5 15 A basket filled with flowers and fir branches in beautiful color printing with "Warm Blessings for the New Year!" in relief gold stamping and Bible verse on fine laid paper with rough edges. 5¹/₂ X 31/2. The DozenP . 35

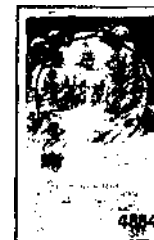
9ir. 1414 N. P.

No. 4743 A5 15 12 postcards with woodland chests in the snow in the finest lithography, New Year greetings and puffing Bible verses. 31/2X51/2. The set H . 25



No. 4809 A5 15 Delicately executed fir branches on white background with grey border. New Year's wish and Bible verse. 31/2X51/2. Per set (12 pieces)P . 25

No. 4883 R5 15 Twelve beautiful postcards depicting winter landscapes, decorated with ribbon bows. Each also bears a greeting and script verse. 31¹/₂X51/2. The set P 25



No. 4884 L. 15 Magnificent winter landscapes, gleaming in the light of the evening sun, adorn these twelve postcards. Each also includes a Bible verse and greeting. 51/2X31/2. The SetH . 25

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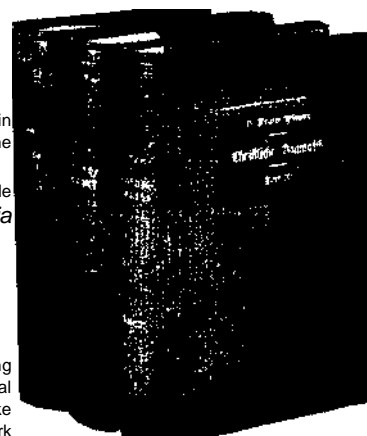
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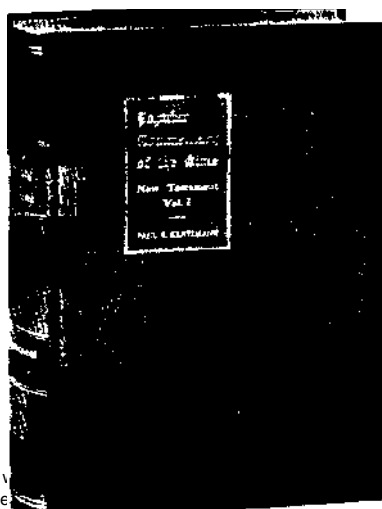
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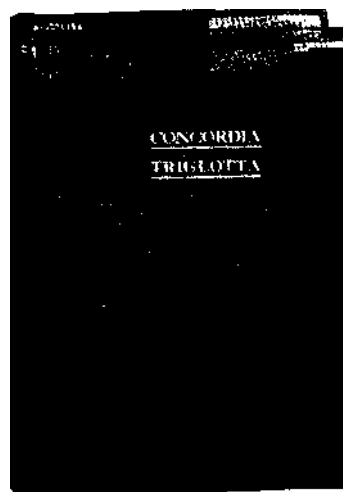
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This book contains the Confessions of the Evangelical Lutheran Church in German-Latin-English.

which consisted chiefly in critically examining the original text, explaining antiquated German expressions, and entirely reworking the present English translation, was undertaken by D. F. Bente and O. W. H. T. Dau in a very thorough manner.

This book will also be of valuable service to the pastor, especially since all the confessions of our Lutheran Church are taken from the Bible and the study of these confessions is to the advantage of the congregation. costs net P10.00.

Further. It is not said that with the German language the parochial school must die out. Proof has again been given here that congregations can maintain Christian schools even when they become English. Hopefully our Christians there have now seen to it that room has been made for the ten children.

J.T.M.

Domestic.

Small churches. An English newsletter writes: "We have in our church fellowship several hundreds of 'large' churches, but thousands of 'small' ones. churches, but thousands of 'little' ones. The 'little' churches are often forgotten; but after all, it is the little churches that are most zealous for the work of the Lord. Perhaps it will come to pass that the world will be free from the spell of the great. Great things are not always the best. Greatness is not always a proof of goodness. It is easier to be known in a smaller church; it is easier to find one's purpose there; it is easier to find one's God there, for one is not pushed out by crowds."

What the writer wants to say with his somewhat unclear remarks is essentially correct. One should not despise small congregations; one should also not despise when, in spite of diligent preaching and work in one place, the work of the Lord does not really want to progress, especially in the countryside and in smaller towns. Our dear Saviour gave us a good hint when he said: "Where two or three are gathered together in my name, there am I in the midst of them", Matth. 18, 20. God does not look at whether a congregation is large or small, but at whether it is really faithful. That is what matters: faithfulness in hearing the Word of God, in praying, in working, and in giving.

J.T.M.

Church members not dutiful. According to the press service of the National Lutheran Council, a church newspaper in New Jersey makes the following claim: Only fourteen percent of the members of an average congregation attend weekly services. Only nineteen percent attend Sunday evening services. Only thirty-two percent give to missions. Only fifty-one percent contribute to the current expenses of the church, while forty-nine percent neither support their congregations and their mission work nor attend church services.

How far these figures are correct we do not know; but it is unfortunately only too true that in every congregation there are many who "shirk". For example, if all the members came regularly to church, there would be few empty or half-attended churches; if all the members contributed diligently, the coffers for church and mission would not be empty. Are you a dutiful member of your church?

J. T. M.

Home visits. The larger the cities become, the more necessary it is that house visits be diligently made to ascertain where unchurched people reside. Thus the Federal Council of Churches has recently searched Staten Island, and found that in this residential section of the great city of New York there are no less than 2,218 families who call themselves Lutheran, but are not members of the Lutheran Church. Now, next spring, they intend to carry on a similar enterprise in other parts of the city. They have abandoned the delusion that so-called revivals can turn people into Christians in droves, and are therefore turning their attention to the individual.

Our Lutheran Church, which has never engaged in rapturous revivals, has always rightly insisted that only by way of personal instruction in God's word

people can be raised to be knowledgeable Christians. Our pastors have been diligent to go after individual souls and bring God's Word to them. If the world goes from house to house to bring its wares to individuals, the gospel is certainly worthy of our diligence to inquire where people dwell to whom we can bring the saving message of Christ. J. T. M.

Unitarians are declining. Every ten years our government issues detailed reports on the various church denominations, which are of great value. The last report was in 1916; last year, therefore, a new one was due. Of this new report the first notices have now appeared and been sent to the editors of church periodicals. We were interested in the notice on the Unitarians. The Unitarians are deniers of the Holy Trinity, of the Deity of Christ, of His vicarious satisfaction, etc. This community, therefore, has a religion that is pleasing to the depraved heart of man. And yet we find the following data concerning them: Churches in 1916: 411; members: 82, 515. Churches in 1926: 353; members: 60, 152. It has therefore lost over 20,000 members in ten years. These figures also speak for themselves. It is so often said that in order to gain more members, one must not be too particular about this or that doctrine, or that one must become more "liberal. But these statements prove that faithlessness to God's Word does not bring people into the church. Human wit does not build chapels. Only God's Word is the God-power that creates strong churches.

J. T. M.

One Hundred Thousand Indians Still Pagans. According to a report in the "Christian Apologist," reliable new investigations have shown that among the Indians of our country 100,000 belong to the Roman Catholic Church. This church, therefore, has the largest number of members among the Indians. Another 80,000 are members of various Protestant communities. Besides these, however, there are about 100,000 who are still complete strangers to the Church. Our synod in Wisconsin is engaged in Indian mission, while our sister synod of Wisconsin has an Indian mission in Arizona. Although the mission among the Indians is connected with great difficulties, we must not forget these poor heathens at the threshold of our church.

J. T. M.

Dirt. The Christian Home Companion writes: "'Dirt in the tunnels, dirt in the streets, dirt in the modern novels, dirt in the newspapers, dirt on the stage—that is the appropriate term, and we deserve it", is how Dr. William Lyons Phelps characterizes our times." Another writer asserts that the decade from 1920 to 1930 will remain known as the decade of dirt. To attack dirt is to defile oneself. Dirt eats so deep that the heart becomes all corrupted. In the *Saturday Evening Post*, a writer writes: "I have said that the occasional reading of a sensational newspaper may do little harm; but continual reading of such newspapers can only do harm. Almost all people read only a certain paper. Take, for instance, our young people, say our working girls. The newspaper is their only source of general instruction. They take no other spiritual nourishment than what they get from this evil source. Thus they become victims of their reading matter. Everybody is influenced by reading, but especially the young; continued reading of kitsch produces in them a loose world of thought and therefore a loose way of life. Inferior reading matter makes inferior minds and inferior men. "*"

"What a power the press could be if it offered only wholesome spiritual food! But people want filth, and the press offers them this filth, and so mankind sinks deeper and deeper into the mud of sensuality, sin and vice

Blessing of Automobiles. As reported by the Associated Press, the Archbishop of Cincinnati, John T. McNicholas, has given permission to the pastor of St. Vincent De Paul's Church in Cincinnati to bless automobiles. His church stands hard on the main street where hundreds of motor cars pass daily. Such blessing stations are very numerous in Catholic countries; but the bad custom has become established in England, and is now to be forced upon our country also. All those who have their automobiles blessed will receive a special medal on which is inscribed the head of "Saint" Christopher, the Pope's designated protector of travelers.

What true Christians are to think of this heathenish immorality need not be said to them. The Scriptures say, "Cursed be he that maketh an idol!" Deut. 27:15; and again, "Cursed is the man that trusteth in men!" Jer. 17, 5. Therefore, whoever relies on the "holy" Christopher will not only be forsaken, but will also be cursed by God. God will not give his glory to any other, nor his fame to idols, Isa. 42, 8. But woe also on the church that leads its members away from God and Christ, and teaches them to put their trust in the "saints." J. T. M.

Wealth. The earthly heart longs for wealth; and yet, how transitory it is! The great landowners in England have now been so taxed that no profit at all is to be left for them. A quarter of the property has passed into other hands since the war in Scotland. In the demonetization after the war thousands of rich people have become beggars in Germany, Austria, and other countries. In 1920 and 1921 the great butcher J. Ogden Armour of Chicago lost a million dollars every day. Of his great fortune, estimated at \$120,000,000, in a short time only \$40,000,000 remained; and when he died in London a few weeks ago it was feared that his debts might even exceed his fortune. Another great butcher, who also had many millions at his disposal, had to declare bankruptcy in 1922. A similar fate befell many millionaires in the country.

Where much money is earned or, let us rather say, grabbed, much can also be lost. Wealth is a very precarious possession. In addition, many who are out for money lose their health, honor and life. The Holy Apostle Paul therefore rightly instructs: "Those who want to be rich fall into temptation and snares, and into many foolish and harmful lusts, which sink men into destruction and perdition. For covetousness is the root of all evil, which some have lusted after, and have gone astray from the faith, causing themselves much pain. But, thou man of God, flee these things. Pursue righteousness, godliness, faith, love, patience, and gentleness. Fight the good fight of faith!" 1 Tim. 6:9-12. J. T. M.

Abroad.

P.W. Wöhling, a well-known pastor of the Free Church, died in Munich on August 25 and was buried in Ulzen, Hanover, on August 29. He was born February 4, 1860, had studied at the universities of Erlangen, Berlin, and Leipzig, but had gone astray from what he had believed, and after completing his studies declared, "Pastor I cannot

become." He traveled to America to his brother-in-law, Weitzbrodt, who was pastor in our synod, became acquainted with the writings of D. Walther and the reports of our synod, also conferred personally with Walther and came out of his spiritual troubles, returned to Germany on Walther's advice, was for a time a teacher at the mission house in Hermannsburg, where his boyhood friend Egmont Harms was director of the mission, and soon took over the congregation at Groß-Lsingen. He took an outstanding part in the struggles concerning the position of the Hermannsburg Mission in relation to the national church and concerning the doctrine of the divine inspiration of the Holy Scriptures. When the so-called Hermannsburg Free Church was formed, he became its president and held this office until this Free Church united with the Saxon Free Church in 1908. He also conducted the Seminary of the Hermannsburg Free Church in Ulzen as long as it existed, and was the principal editor of its paper. In Ulzen he served as pastor eighteen years, and from 1909 until his death he was pastor of the Free Church congregation in Hanover. His last work was the compilation and publication of the beautiful history of the Evangelical Lutheran Free Church in Saxony and other states. For more than forty years he served the Lord with much struggle, but also with many blessings. A sudden intestinal ailment, while he was in Southern Germany for recuperation, necessitated an operation, from which he died. L. F.

Leonhard Kaiser, preacher and martyr. Some time ago a moving celebration took place in the old town of Schärding am Inn in Austria. In front of a large crowd of Protestant Christians from the neighboring communities of Upper Austria and Bavaria, a simple monument was unveiled there near the old place of execution at the "Gries" for the student and friend of Luther, the preacher and martyr Leonhard Kaiser, who suffered martyrdom here on August 16, 1527. The monument features a cross jutting out of flames with a victory wreath and above it in gold letters the inscription, "Ein' feste Burg ist unser Gott." The inscription, carved in granite, reads, "Leonhard Kaiser, preacher and martyr of the gospel of Christ, burned at Gries near Schärding, Aug. 16, 1527. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven, Matt. 5:10." The old Luther hymn, "Ein' feste Burg ist unser Gott," which some think owes its origin to the death of this valiant witness to the truth, was sung by the great multitude as the evangelical confession song. J. T. M.

A Witness to the Faith. On August 27, 1926, the Lutheran pastor Siegfried Schulz was murdered in Tara, Russia. He was born in Livonia in 1888, first studied law, then theology, but abandoned his faith and became a tutor in Petersburg. He went through the whole of the war as a Russian soldier. Later he was imprisoned for eight months by the Bolsheviks as a suspect of spying. This imprisonment, however, became a blessing to him; for he took up his Bible again and found his Saviour in faith. In 1920 he was ordained and appointed pastor in Novgorod. Because he knew the Estonian language, he was sent to the Estonian colonies in the north of Russia and came as far as Omsk. In his travels he also came to Tara, where he was received with rejoicing. Unfortunately, however, by his frank testimony he incurred the hatred of the Bolsheviks, one of whom shot him with a revolver, making the declaration: "I shot him as an enemy of the revolution and out of hatred for the clergy." Faithful people buried the murdered man in the small Lutheran cemetery in the middle of the

Forest. Later, his body was brought to Omsk and there solemnly buried to the ground.

The "Lutheran Herald" comments on this: "It is written: The death of his saints is counted worthy in the sight of the Lord". Ps 116, 15. Therefore it behooves us to honor the memory of the martyrs, especially the Lutheran martyrs of our time, and not to let them be forgotten so soon.

To give. At the beginning of the eighteenth century, in a village in Germany, there was a small congregation whose bell was far too small to carry its sound far enough for all to hear. It was decided to purchase a larger bell; but the means were lacking. One day, as the school-teacher was passing by the church, he noticed a stalk of wheat. "I want to take care of that one," he thought. No sooner said than done. In the fall he gathered the wheat grains, and the next spring he sowed them in his garden. Later, when the garden became too small, he distributed the grains to the farmers and told them his intention. God blessed the crops, so that on October 15, 1729, a new bell could be purchased. A single grain of wheat had paid the debt. Today, after almost two hundred years, the bell still serves the community.

Are we all saving as diligently as we should? How much would the mission gain if small sums were not spent again and again on trifles!

J. T. M.

Pagan abominations. Unbelievers often say that the pagans should be left to their religion, for they are happy in their faith. How happy the pagans are, is proved by the story of a missionary, which brings a change sheet. The missionary tells: "One day I visited a new peat to baptize there. During the act of baptism I heard a child crying continually, as if he were in great pain. Immediately after the baptism I went out to find out where the crying was coming from. After I had gone from hut to hut, I finally found the one from which the crying was coming. I went in and found a mother sitting on the ground, about to give food to a child of one year, a baby. When I asked what was wrong with the child, the mother told me that his back was broken. This is how it happened: when the child was born, the parents of the child went to the pagan priest of the village to find out from him whether he would be happy in life. The priest consulted his calendar and replied that the child would be most unhappy, for he had been born under ominous stars and would therefore cause himself and his family much misery. The parents were greatly distressed at this. Unfortunately, the infant's grandfather died a few days after its birth. This, of course, was interpreted as proof of the truth of the priest's prophecy. Incensed to the core, the grandmother came from her dead husband's camp to the child's bedside, picked it up and threw it with all her might to the ground to kill it. This broke the child's back, and it has been paralyzed in the legs ever since. The father has left his wife and child, and threatens that he will not return until the child is dead."

Also in "Christian" countries often horrible things happen, even the most horrible child murder. But this is because people there are not "Christian" and do not turn to God's word. The difference between Christianity and paganism is that Christianity forbids and kills sin, while paganism tempts unhappy people more and more to sin. The one is light, the other darkness. J. T. M.

**"Before a gray head shalt thou arise, and honor the ancients."
Deut. 19, 32.**

Among the Spartans, age was greatly honored. At the popular festivals, the Olympic Games, all the tribes of the Greeks used to come together. Once, when all the seats at such a festival were taken, an old man came. He walked around for a long time among the young and the old, but no one was willing to give him a place. When he came to the place where the Spartans were sitting, all the young people immediately stood up respectfully. At this there arose a general shout of approval among the Athenians. Then the old man said, "The Athenians know what is good; the Spartans do it."

Lysander, a Spartan general, used to say, "In Lazedemon is the most honorable abode of old age. For nowhere is so much thought of old age, nowhere is old age more honored." "Even among the most ancient Romans the older people were revered by the younger almost as gods and as parents. And in every place and manner greater and more excellent honor was done to them."

So it was with the blind heathen in ancient times. And today, in our time and in our country?

How little old age is respected, how contemptuously old people are often treated, how contemptuously pushed aside, set back by young people who, in addition, boast of their education, their decency, their fine and good upbringing! How seldom do we see young people rise from their seats in a railway train or in a public place and offer their place to old people, as those pagan Spartans did. On the other hand, how often do you see young people leisurely swaying in the most comfortable chair, while older people may have to stand. How often do we see that young people in society are the ones who speak the most, who do not let older people have their say, who know and understand everything better than the old people, and who treat them like stupid boys, and even insult and belittle them in the most impudent manner. That our youth so often lacks respect and esteem for old age is one of the worst cancers of our country and must have evil consequences.

Christian young people should always treat older people with the greatest reverence and respect, if only for the sake of their age, but especially because God the Lord demands this in His Word, saying, "Before a gray head thou shalt rise and honor the aged." * *

What is Reformation?

Pastor Henhöfer, a witness to the living faith in the Baden church during the reign of nationalism in the last century, gave an extremely fitting answer to this question to his congregation in his folksy way. Since he himself in severe struggles of conscience had won his way out of Roman superstition to evangelical knowledge, his testimony is doubly valuable. He said:

"Over near Nntergrombach stands the Chapel of St. Michael. It was once a famous chapel, and people preached, prayed and sang in it. During the war the French came and half ruined the church, and finally it was sold to a citizen. This one, not being lazy, put hay and straw in the top and built a forge in the bottom and beat and threshed in it. After many years the priest of Untergrombach got the idea and said: 'Yes, what! that was a church in its day, but now it no longer looks like one/ He buys it from the blacksmith and goes up there, throws hay into it

Out, out the straw, out the smithy, out everything, and set up the altar and the pulpit, and now they're preaching, praying, and singing inside again. Look, so it was with the Reformation! The pastor of Grombach did not build a new church, but restored the old one. That's called reforming. Luther looked at the church and saw that hay and straw of human wisdom had been put into it and a forge had been made in it where the works were forged; in short, it was no longer a church. Then he went and, on the basis of God's word, threw out everything that did not belong in it, and prepared the pulpit and altar again, and now it is a church again, but not a new one, but the old one."

Leonhard Kaiser's martyrdom.

about the death of the faithful and pious Leonhard Kaiser, who was burned by the papists four hundred years ago because of his confession of the Lutheran doctrine, is reported:

At the place of execution, Kaiser took off his outer garments and ascended the stake. While he was being tied to the stake, he asked the bystanders to sing Luther's hymn, "Come, Holy Spirit, HERRE GOD," when the woodpile was lit. So it happened. As the flames flared up, those present, shaken by the heartbreaking sight, joined in the chant. Out of the blaze could still be heard the voice of the burning man, half choked with smoke, "JEsus, I am thine; make me blessed!" "Emperor was not a martyr of the common stamp of legend, who died of the world, and in perverse flight from it resignedly let his fate pass him by, but a brave fighter, who clung warmly to life almost to the last moment, feeling his weakness in the face of the enticements which presented themselves to him to save his life, but yet at last winning the victory. It is these human traits that make him especially dear to us."

Morning and evening blessings.

Do not lie down in bed, do not get up, because you have recited to your heart a beautiful saying, two, three or four. As, Matth. 9, 13, Christ says: "I have come to call sinners to repentance, and not the pious"; Matth. 11, 28-30: "Come unto me, all ye that labour and are heavy laden, and I will refresh you. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light"; John 3:16-18: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God did not send his Son into the world to judge the world, but that the world through him might be saved. He that believeth on him shall not be judged"; Joh. 5, 24: "Verily, verily, I say unto you: He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life"; Joh. 11, 25: "I am the resurrection, and the life: he that believeth on me, though he were dead, yet shall he live"; 1 Joh. 2:1, 2: "If any man sin, we have an advocate with the Father, Jesus Christ, who is righteous: and he is the propitiation for our sins, and not for ours only, but also for the whole world." If you practice these and similar sayings daily and make them known to yourself through such practice, you will have the right medicine for your soul.

Obituary.



o. A. Bähler.

The course of instruction at our St. Paul's College at Concordia, Mo., was severely interrupted by the rapid departure of its oldest professor, D. A. Bähler. True, he had not resumed his teaching duties at the beginning of this school year. But he was still moving physically and especially mentally when God called him to Himself all at once.

Andreas Bähler was born at Baltimore, Md. on July 28, 1850. He was baptized by V. E.G. W. Keyl, and later was also

Confirmed. In 1863 he entered our teaching school at Fort Wayne, Ind. In his class were two scholars now surviving him alone, Dr. E. G. Sihler and D. H. G. Stub. At St. Louis he studied during the years 1869 to 1871, and 1873 to 1874, serving in between as vicar to the churches at Lake Creek, Benton Co. and Stover, Morgan Co, Mo. After completing his studies, he was ordained on the 17th Sunday after Trinity, 1874, by Rev. Th. Mießler, by order of J. F. Büniger, then president. From 1874 to 1875 he was pastor at Dallas, Tex. Here he received an urgent call to the parish south of Cole Camp, Mo. which he accepted in 1875. In 1879 he became pastor of the congregation at Mobile, Ala. Then in 1882 he entered the service of our English mission, and ministered Word and Sacrament to scattered crowds of hearers in southern Missouri, northern Arkansas, and southeastern Kansas. At the same time he was commissioned to promote some of the old English churches in Wayne, Webster, and other counties of Missouri, in the capacity of a visitor and counselor. He covered the long distances mostly on horseback, with many hardships, but entirely to the advantage of his health, which had been affected by his stay in the South.

Our St. Paul's College at Concordia, Mo. had come into being at that time, and Father Bähler was appointed the first professor and principal of the institution. He took office here in December, 1883, and began teaching the following January. Early in 1888 he was inducted as principal of the college at Fort Wayne, Ind. Six years later he was again called to the preaching ministry, and now served the congregation at Little Rock, Ark. from January, 1894, until September, 1899, from which time he again served in great blessing as professor at our St. Paul's College. The faculty of Concordia Theological Seminary at St. Louis conferred upon him the degree of Doctor of Divinity on October 30, 1923. On August 31, 1925, he retired, but even in the last two years he rendered important service to the institution by teaching and serving on a highly esteemed advisory board. Thus he worked in the vineyard of the Lord for fifty-three years and more. Five days before his death he preached a sermon at the funeral of his old friend, F. Rohlfings, on October 5, standing on his former pulpit in Alma, Mo., in which he gave a bright testimony for his and all our Saviour and of his faith in Him, based on Joh. 17, 3.

with firm resolve, pronounced judgment on the unbelief of our day.

This sermon, according to God's advice, was to be the beautiful conclusion of his rich life's work. Two days later he was struck by a blow, but as far as could be seen, he was spared any particular pain. As long as he kept his senses, he clearly expressed his confident faith. With the confession that still echoes from his last sermon, he could joyfully face his Saviour. Gently and quietly he passed away after three days of illness on October 10. His age was 77 years, 2 months and 13 days.

He has been twice married. On July 18, 1875, he entered into holy matrimony with Josephine Ax. She died June 2, 1881, at her parents' home at Dallas, Tex. On April 12, 1883, he contracted a second marriage with Sophie Birkner. On March 2 of the present year God again took from him his life companion. He is survived by five sons and one daughter, six grandchildren and one great-grandchild. Two of the sons are in the service of the church. He was preceded in eternal life by his son Karl, then pastor in Sedalia, Mo., and two other children from his first marriage, who died at a tender age, as well as two children from his second marriage who died prematurely.

As a good fighter of Jesus Christ (2 Tim. 2, 3) and as a comrade-in-arms of Paul (Philemon 2) our Father Bähler was constantly found in his five decades of ministry. His brilliant talents were exclusively placed in the service of his Lord, their giver. Deeply grounded in the teachings of God, he gave abundantly to others from this treasure wherever he went and stood. Nothing was dearer to him than a theological conversation. The certainty with which he showed the way made people look up to him as a guide. And he gave all instruction in a tone of resolute conviction, yet with golden humility, as a brother who had nothing special ahead of anyone, not even the youngest and most inexperienced. Thus we delighted in his intercourse at home and at the pastoral conferences, which he eagerly attended and often enriched by a learned paper at the request of the brethren. Although long since removed from the pastorate himself, he nevertheless loved to tell us about his parish ministry in the various places. And he gladly accepted invitations to help out in the pulpit until the end. Even in his last years he served the congregation in Concordia as an assistant preacher. No matter whether the German or the English language was to be used in the sermon, he captivated the listeners by the clear and yet chosen, noble and profound way of speaking, which was peculiar to him and which touched the heart all the more in its general comprehensibility, as the serious fire of his faith glowed through the words and the love for the souls of the listeners spoke along.

And yet the chief work of his life is to be regarded as another, namely, the educational work at the institutions at Fort Wayne and Concordia, especially that at the latter institution, to which his best energies were devoted for thirty-two years. Perhaps none of our subjects can be named in which he did not teach at least temporarily at some time during this period, for he was just in all saddles as a result of his love of books and astonishing erudition. If a colleague was called away and there was a gap, he was ready and eager to step in. But the teaching of English language and literature was his real field within the last fifteen years. His first youth in Baltimore had given him the direction towards English, and he soon became a true master in the use of this language, without therefore loving German any less, and without being any less interested in it.

would have promoted. His teaching, practical, purposeful and lively, brought forth glorious fruits. The multitudes of his students in far and near countries gratefully acknowledge this, and everyone among them will be filled with the sentiment of love towards him, which speaks from a memorial foundation (Mindekrantz) laid at his coffin by the St. Paul students now studying in St. Louis. He was an example to his colleagues in his diligence, his conscientious conduct of office and life, in his friendliness and cheerfulness, and in his exact observance of pure doctrine and the precepts of the divine Word. At the same time, a sunny cheerfulness was spread over his nature, and if a good joke fell at the right moment, it found validity with him. He followed the events and happenings of Lutheran Christianity in all borders with heartfelt participation, even on his short deathbed.

At his funeral on October 14, the spacious St. Paul's Church was almost filled. The pastors from the surrounding area and from further afield had come to honor the deceased even in death. Fr. Brust preached the sermon on Hebr. 3, 5. 6. He pointed out to the glory of God that in the deceased we had been given a true servant and witness of God, who was faithful in his entire house and remained devoted to Christ as the Son of God and Lord of the Church until the end, and that we were granted the consolation: the Lord does not abandon His Church when He takes away such servants and witnesses. It is only necessary to keep our trust and hope firm until the end. And for this the kind God Himself offers the ability. President R. Kretzschmar testified in moving words what the deceased had been to the Western District and to the whole Church. The Blessed One had simply wished for his grave, and his wish was granted as much as possible. Slowly the funeral procession, preceded by the students, moved past the institution buildings towards the nearby graveyard. In York he now sleeps next to his wife in anticipation of the day of the great harvest.

"Blessed are the servants whom the LORD, when he cometh, find watching," Luk 12:37. W. Schaller.

New printed matter.

The Proof Texts of the Catechism with a Practical Commentary.

By Louis Wessel, D. D. Concordia Publishing House, St. Louis, Mo. 456 pages 6X9". bound in cloth with cover and spine titles. Price: H3. 50.

This book is a valuable aid to pastors and teachers in teaching catechism. It takes each catechism saying and explains it in detail, and especially shows briefly its evidential value. Originally this work was begun by Blessed D. A. L. Gräbner in articles published in the *Theological Quarterly*. After his death the articles were

continued, again in the *Theological Quarterly*, by D. W. H. T. Dau and finally completed by D. L. Wessel. All of these articles, comprising all six main pieces, are found in this book. In order to keep the cost of the book low, the work is a photographic imprint, which, although it does not look quite as beautiful as a newly printed book, nevertheless corresponds to its purpose. Anyone who uses the book will be able to draw rich instruction from it and make his catechism classes quite doctrinal and thorough. I could not say, however, that I like the transcription of Greek words with English letters and sounds, especially not in such a work. L. F.

Men and Missions. Edited by L. Fuerbringer. Vol. V: *The Wide-Open Island City. Home Mission Work in a Big City.* By Carl A. Gieseler. Concordia Publishing House, St. Louis, Mo. 59 pages 5X7". Price: 25 Cts.

If only I could get this booklet into the hands of our theological students and our younger pastors and have them read it carefully! It is an account of our Inner Mission in one of our large cities, written by a younger pastor who has been in this work for over ten years. It is a mission booklet, but it reads like a history, and to which even

As a budget for 1928, the Board decided to recommend the budget of 1927 with some insignificant changes. The Finance Conference adopted this recommendation. The budget consists of two divisions. In Division L are the current expenses for our educational institutions and missions, which must be provided for if our work is not to stand still. In Section L are appropriations for buildings in our educational institutions and mission areas, as well as for the church building fund. Since these sums have been determined by the Synod itself, the Board cannot change them. However, it is the understanding that buildings will only be listed if the state of our finances justifies it. The Board hopes to be able to undertake at least the most necessary buildings in 1928.

Our two Districts in South America, the Brazilian District and the newly formed Argentine District, will meet in February and March of the coming year. The Board of Directors in conjunction with the Missionary Commission for South America has decided to send Mr. H. W. Horst to South America as their representative. His task will be to visit the teaching institutions in Porto Alegre and Crespo, to help the brethren to arrange the finances, and to give advice to the brethren at the Synodal meetings and wherever else opportunities arise, especially in the conduct of business.

A free church is forming in Estonia, Europe. This church has contacted us and would like our advice. The undersigned has discussed the situation in detail with our commission in New York, and the latter has decided to instruct our representative in Europe, Prof. D. G. Mezger, to travel to Estonia and take a look at the situation. The congregations in Estonia are bilingual, German-Estonian. Estonia is the neighboring country of Finland. Since the Estonians understand the language of the Finns, our brothers in Finland, who until now lived in great seclusion, now have dear neighbors.

Chicago, November 14, 1927. F. Pfotenhauer.

The district assemblies of our synod.

The Southern Illinois District held its meetings from October 12 to 18, at the hospitable congregation of our District President, J. G. F. Kleinhans, at Staunton, Ill. Nearly full attendance had been made by all the synodical members. Of the 67 pastors only two were absent, of the 36 teachers only one, and only six of the 65 congregations belonging to the Synod had failed to send a deputy. One of the fathers of our synod once rightly said, "Our synodal assemblies are our gala days, true days of comfort and great blessing. Who, therefore, would want to be absent without urgent need?"

The Synod was opened with a solemn service, in which W. Dallmann, representing the President of the Synod, preached on 1 Cor. 1:21-25. In his synodal address, District President Kleinhans warmly urged us to follow with all willingness the command of our Lord and Master Jesus Christ: "Go into all the world and preach the gospel to every creature. As it was once said of the disciples of the Lord, "They went forth and preached," Mark. 16:15, 20, so it should be said of every Christian. In the service on Friday evening, Rev. H. C. Schreck preached the school sermon in the English language on Prov. 22:6. In the German pastoral service on Monday evening, Rev. C. P. Rohloff showed the importance of the first two petitions of the Lord's Prayer in relation to the ministerial work of a pastor.

In an excellent paper, "The First Commandment, with Special Reference to the Masonic Lodge," Father H. J. Bouman made the following points: "1. Who is the God whom we are to have? 2. What does it mean to have him? 3. what does the negative form of this commandment remind us of? 4. How are we led back to God? 5. What is the position of Freemasons on this?" Besides this paper, Prof. W. G. Polack gave four lectures in English on "The Beginnings of Lutheran Mission." Very instructive and interesting.

From the many business discussions, only the following may be mentioned. D. Dallmann spoke at length about the work of the Synod as a whole, our teaching institutions and missions, and encouraged lively assistance in maintaining them. "Do not say: 'The Synod wants this and that' but: 'My Savior wants it'" Further, "These are my colleges and seminaries, my missionaries, therefore I will support them to the best of my ability." Rev. H. C. Kothe, chairman of the Missionary Commission, read his report, prepared with great care, of the successful missionary work in the district. God has laid visible blessings upon the work of our missionaries. The printed reports of our school committee, and of our district treasurer, were distributed to all the synodical members and discussed. Rev. F. G. Kuehnert spoke to the Provident Fund, Rev. E. Flach to the Children's Friendship cause at Peoria, Mr. Lohr to the Lutheran Laymen's League. Mr. E. Seuel, manager of our Concordia Publishing House in St. Louis, reported on the tremendous growth of this business. The value of what is probably the largest church book business in our country is estimated at nearly two million dollars. Truly, the gracious God has rained upon this, as upon the other works and undertakings of our Synod, with rivers of love and blessing!

A committee was elected to consider how the accommodation of the Synod should be provided for in the future: whether it would not be advisable that the one congregation in whose midst the Synod meets should no longer bear the great burden of feeding, but that all the congregations of the district should help to bear it equally.

Father J. G. F. Kleinhans was re-elected as Praeses and Father C. Lange as First Vice-President. Father J. Müller was elected second vice-president and Father A. Pennekamp secretary. Re-elected treasurer was Mr. F. L. J. Breyman in Carlinville, Ill. F. E. Brauer.

From the mission and for the mission.

From our heathen mission.

Two. China.

The devastating civil war in China, which is causing such general havoc to the country and its people, has still not come to an end, according to the latest reports. For a time it seemed as if the Southern Party, the so-called Nationalists, would also conquer the whole North and thus bring the real, old China under a unified regiment. Whether this would have been to China's fortune or misfortune is variously judged. The goal set was not achieved, however, largely because of the internal fissures in the Southern Party itself, but also because of the far superior military equipment and leadership of the Northern Party. Repeatedly, too, according to popular Chinese custom, generals and detachments of troops have politically sided with each other here and there, and practised treachery against each other. As it seems, from the Southerners, at least temporarily, the former Russian-Bolshevik

Advice and assistance have been sharply refused. In the north of China the Manchurian army commander still holds his provinces as well as the national capital. Here and there is still a part of the country whose chief does not wish to fall in with either of the two main parties. Thus poor China, with her many millions of inhabitants, is like a body in whose parts the cancer rages everywhere, bringing it the longer the more surely near to dissolution.

This is not the place to examine the extent to which members of the major foreign powers are still aiding and abetting China's internal strife by providing advice, war material and funds. If newspaper reports are to be believed, almost all of them are heavily involved.

A consequence of the continuing civil war is not only that the people of China become more and more wild and impoverished, but also that the free missionary activity is still sharply hindered.

Serious and prolonged persecutions of foreigners and especially of Christians have not occurred since the distressing Nanking incident, although serious disturbances of the peace have taken place here and there, often caused by economic conditions. In the large treaty ports, partly because of the accumulated troops of foreigners, partly because of the apparent unsuccessfulness of the hitherto popular methods of extortion, there has been a noticeable disappointment and disillusionment and thus a certain useless calm and order. The lives and property of foreigners in large parts of China, and especially in the large cities, may for the time being be regarded as reasonably safe again. How long this will last is in God's counsel alone. In any case, no well-ordered community has yet been established anywhere under exclusively Chinese sovereignty.

Nevertheless, many are now seriously thinking of resuming missionary work, albeit on a limited scale for the time being. Representatives of the most outstanding missionary societies are touring the interior of the country to ascertain the exact state of affairs. From time to time missionaries have already returned to their former stations and are in full activity. For such our Government assumes no responsibility, especially when they stray from the treaty ports. However, the matter of missions is not the responsibility of the government, but of the children of God, the Church of Jesus Christ. In the last place, Christians must decide for themselves whether they want to proselytize or not. Of course, God's Word must give them the finger pointers.

From our own circle went the missionaries H. W. Theiß, M. Zschiegner and C. F. Schmidt went from Shanghai to Hankow on August 28 to see the situation there with Missionary E. L. Arndt, who had stayed there all year and served the Christians as best he could, and to consult with and strengthen the faithful Christians who had remained. Although in those days the riverboats were still much fired at from the banks of the Yangtze, our dear brothers had a smooth journey under God's protection. They were welcomed with great joy by Missionary Arndt and his family.

Our various schools and chapels in and around Hankow were now visited and meetings and services held with the faithful Christians and native helpers. Serious and detailed discussions were held for hours. There was much to be punished, admonished and comforted. Conclusive, exhaustive reports are not yet available. But it can already be said that we as a mission, as well as some of the missionaries, have suffered not insignificant losses of property, and that among our Christians there are many who have lost their lives.

have not remained faithful. But it is extremely gratifying and faith-strengthening that, on the other hand, many of our Chinese coworkers and Christians have remained steadfast in all persecutions and sufferings, and that some of the weak and apostates are now already returning ready to eat. As at the time of the first persecutions of Christians, so also many of our Christians have secretly gathered and edified themselves.

Under the leadership of our missionaries, the small groups have now formed themselves into congregations. Wherever possible, Christian schools have been reestablished, albeit in a limited way, and teachers have been provided. Of course, our missionary treasury has to provide support everywhere. But that is what it is there for.

Already now a blessing can be seen, which wants to grow out of the terrible confusion of the past year, namely that our Chinese Christians have been stirred up by their sufferings to serious, personal participation in the work of the church. The following small congregations were founded from the schools and chapels mentioned: the Zion congregation at San Yuan Li, the Grace congregation at Wha Ching Kai, the Faith congregation at San Hsin Kai, the Renewed Light congregation at Hsi Tsi Kai, the Revelation congregation at Lao Kuan Miao, the Trinity congregation at Hanyang and the Eternal Life congregation at Lui Chia Teng.

Some of these names may seem a little strange to us, but they are quite in keeping with the Chinese way of thinking.

On the basis of the reports at that time, which made it seem almost impossible for us to resume the work this autumn, the Commission for Heathen Missions had decided some time ago to give the missionaries H. W. Theiß, M. Zschiegner and C. F. Schmidt, whose families had already been here in the United States since the spring, to be granted home leave. When the news reached Shanghai, these brothers had already gone to Hankow. It can be reported with great joy that they did not give way to the not insignificant temptation to start their journey home as soon as possible, but remained in that city out of love for the Savior and for the souls entrusted to them. Whether they will come to America during the winter will depend on the circumstances.

Soon after his arrival in Hankow, Missionary Tisza had fallen ill with a serious abdominal ailment and was transferred to hospital. He is, thank God, healthy again and has now undertaken an earlier planned visit to his field of work in Jchang in order to investigate the situation there. It remains to be seen whether he will be able to visit the other stations in that area. The whole journey can be made by river boat.

We already know that none of the remote inland communities has been completely destroyed, even though there are losses everywhere. Times of war and persecution are a time of sifting. How many of our Christians in America would remain faithful if they were faced with the question of either denying Christ or giving up their possessions and even their lives?

Missionary J. A. Fischer and his family and Miss O. Grün have now also traveled to Hankow and, praise God, arrived there safe and sound. In the course of the summer and fall some of the returned missionaries, whose furloughs were not yet due, have, under the advice of the Commission, accepted a call to the pastorate, namely, Missionaries A. C. Scholz, Erhard Riedel, and A. H. Ziegler. Missionary A. H. Gebhardt, whose furlough had expired, has temporarily accepted an assistant-teaching position at the college in Concordia, Mo.

taken. Missionary G. Lillegard, whose vacation, like that of Missionary H. C. Klein, had been advanced somewhat, intends to continue his studies. Missionary Klein is attending the seminary at St. Louis. Missionary A. C. Nagel is in his native Australia. Missionary A. F. M. Meyer, who had to return home quite unexpectedly on account of a lung ailment, is in the Sanitarium at Wheat Ridge, Colo. I am glad to report that his recovery seems to be making marked progress. Just these days Sisters F. and M. Ölschlager have arrived home from a vacation that was almost overdue.

Accordingly, only the missionaries M. P. Simon and wife, A. E. Clöter and family, H. O. Theiß and family, E. H. Thode and Miss G. Simon. Whether these will not also move to Hankow is as yet undecided. The commission expects daily reports on the basis of which it can advise the missionaries.

Before I conclude, I would like to point out that it is still "evil time" in China. The devil is not favorable to missionary work. He will do what he can to prevent peace and the resumption of the work. He will also seek to do laxity and other mischief among us. Therefore let us not cease to be daily in the ears of the Lord of the Church with our prayers. All things are put under his feet. He can control the devil, protect his servants, and bless their work. Dear Christians, pray! Fried r. Brand.

To the ecclesiastical chronicle.

From our Synod.

Of our charitable institutions. The Lutheran Hospital in St. Louis, the oldest charitable institution in the county of our Synod, has recently dedicated and put into use a large, beautiful new building. This Lutheran Hospital was founded as early as the year 1858 by Blessed Father F. Buenger, and from small beginnings has expanded in the course of time into a large institution, which enjoys a good reputation, standing and confidence throughout the city and far beyond its limits. At the dedication ceremony on October 2, which was held in the Church of the Holy Cross in the immediate vicinity of the hospital, the pastors W. F. Wilk, D. P. E. Kretzmann and the local pastor, P. P. König officiated. After the dedication ceremony, the hospital could be inspected by the visitors, and could also serve its purpose, since due to the terrible storm wind a few days before, in which many hundreds of people here in St. Louis had been injured more easily or more seriously, such injured people sought and found admission and care in all hospitals of the city. The cost of the new building is about P350,000. L. F.

The Deaf and Dumb Institution at Detroit, Mich. also one of the old charities in our Synod, is also planning a new building. This asylum was founded by the congregations in and around Detroit as early as the year 1873, and has been faithfully maintained by the congregations of our Michigan district ever since. The first deserving director of this institution was Blessed G. Speckhard. It has exercised a most blessed efficacy during the many years of its existence, and is now changing its location near Detroit for the third time. A lot of 26 acres, conveniently situated on the new good highway leading from Detroit to Ann Arbor, about 25 miles from the center of the city of Detroit, has been purchased. On the 30th of October this new place was dedicated to its purpose,

and in the course of time completely new institutional buildings will be erected there. Vice-president F. A. Hertwig preached in German, O. C. Kreinheder in English, and P. E. C. Fackler, the chairman of the authority, said the prayer. This institution is the only one in our church and in our country which is concerned with the education of deaf-mute children by schooling and teaching them according to God's Word and Luther's teachings, and therefore deserves in an outstanding way the love and care of Lutheran Christians. L. F.

Assembly of the New York-New England Teachers' Conference.

This conference held its meeting this year at St. John's School, New York, N. Y. (P. H. C. Steup), October 13-15. Twenty-eight teachers and seven women teachers were present; also six pastors were present as guests.

P. F. Lindemann gave a lecture on "The Work of the Church," comparing the missionary work of the first Christian Church with that of the present. Then four practical works were treated: "The Twelve-Year-Old Jesus in the Temple" (Grotrian), "How to Attract Birds" (Scheiwe), "Finding Settlers for the New World" (Schöch), and "Teaching Children How to Study" (Rabe). In the religion class, the children responded in the German language. The following papers were also given: "Teaching Children How to Study" (Rabe), "Hints on Teaching Drawing" (Dreßler), "The Teacher as Student and Literary Worker" (Brüning). These instructive papers, and in connection with them the hospitality of the congregation, contributed much to our being able to hold a beneficial conference.

Besides the usual business, it is well worth noting that next year, God willing, our Conference will celebrate its golden jubilee. The following officers were elected: Chairman: H. Kern; Vice Chairman: E. Rabe; Secretary:

O. W. Forbes.

Destroyed by the storm wind, and now rebuilt. The house of worship of St. John's congregation at South Litchfield, Ill., was utterly destroyed by a whirlwind on April 4 of this year. God, however, has made hearts and hands willing to raise the necessary funds to rebuild. On October 23.



St. John's Church in South Litchfield, Ill., razed to the ground.

the new church could be consecrated - a simple but functional building, 32X46 feet with an addition of 10X24 feet. The total cost was about P10,000. May God's word be proclaimed here in this house of God more loudly and purely for His glory IE. Janssen.



The new church of the community in South Litchfield.

Domestic.

The fight against the Bible. According to a report in the "Messenger of Peace," a petition was filed some time ago with the Secretary of State of New York for state recognition of an Anti-Bible Society. According to the petition, the object of the society is to undermine, by word and writing, the credibility of the Bible, to abolish all laws requiring the reading of the Bible in the schools, and to tear from the hearts of the people the belief that the Bible is God's Word. The petition was filed by Mr. Charles Recht, attorney for the Russian Soviet Government in the United States. The petition stated that the association did not hope to make a profit.

The editor of the *Christian Herald* remarks on the experience... I have no doubt that the Association, if it should endure at all, will yield no profits: no profit for itself, no profit for the general good of the state, no profit for any good cause - that is its fate. But though this be certain, yet it is possible that his efforts would have contributed, in a roundabout way, to make the book of books more read. The funeral pyres that were lit in other times to exterminate the Holy Scriptures only carried them in flaming letters to the ends of the earth. Persecution, after all, only ever serves to spread a good cause."

The petition of the Anti-Bible Society has been denied by the State of New York.

J. T. M.

Colored churches in our country. In the United States, according to a report published in the *Apologist*, there are 47,000 Negro churches with a membership of five million. The largest Negro church in the world is the Olivet Baptist Church in Chicago, which has 10,000 members, fifty-three different branches of labor, and thirty paid church workers. The annual expenses to meet the church budget amount to \$50,000.

This church is thus a so-called institutional church, which deals with all kinds of earthly matters.

Our Lutheran Church is doing missionary work among the Negroes in a very different way; she is preaching God's Word to them, as she does everywhere, and thereby, though not conspicuously before the world, is causing great blessing. Unfortunately, there is infinitesimal of God's Word in most Negro churches. Gushing and the wisdom of men take the place of the beatific gospel. Even those who belong to a church are not well off; but even worse is the fact that far more than half of the Negroes in our country do not belong to any church at all. Here, therefore, is still a wide and ripe field for us to mission. J. T. M.

The Changing Times. While President Coolidge was at his summer home in the "Black Mountains" of South Dakota, he received, as the "Messenger of Peace" reports, "a letter from Indians of the Sioux tribe, belonging to the Episcopal Church, stating the following: 'Fifty years ago those who killed Custer hated the white man; now on the same spot hundreds of Christian Indians are assembled for worship. . . . One hundred bishops, pastors, and lay workers, and five hundred delegates, representing five thousand church members, salute you by this message, and prove their homage and esteem to you.' "

This is a message that must indeed put many Weitzes to shame.

J. T. M.

Wrong way to save money. The explorer Knud Ras-

mussen, who spent three and a half years among the Eskimos, says in his recently published book

"York

we also met the chaplain, Mr. Hefter, in whose company we then matured for some weeks. He is an earnest and indefatigable worker, who always has the welfare of the Eskimos at heart. He had formerly labored over in the Coronation Gulf region, but was compelled to retire more near the civilized area, as the missionary society which sent him was unable to maintain him at such a distance. In view of the large sums of money expended in punishing criminals in this wilderness, it seems a pity that it should be necessary to economize in a field of labor which does more than anything else to strengthen, rather than to kill, the propensity to crime in man."

If the church saves on missions, this perverse saving will soon make itself felt in the secular sphere as well. Where God's word is not, there the devil plays his game unhindered.

J. T. M.

Where the fear comes from. Our scientists of today are mostly evolutionists who proclaim great folly in learned words. This was the case long ago with the world-famous D. Stanley Hall, President of Clark University, now deceased: Fear arose in man when man was still very backward in his intellect in the first stages of his development, a long, long time ago. At that time, as a result of his still completely undeveloped intellect, man had not been able to comprehend or explain to himself natural phenomena such as thunder, lightning, earthquakes and storms. And since he imagined all kinds of incredible monsters behind these phenomena, he began to fear them as a horse fears its own shadow. From the first, primitive people, fear was passed on to their descendants and still clings to them today, a consequence of earlier weakness of mind.

Not the fear, but this explanation is a consequence of "bursting weakness". Sin has so weakened the human mind that it is spiritually blind and dead and utters such foolishness as we read here. As a result of sin, even today the natural man is "very backward in the understanding."

J. T. M.

Abroad.

A fine birthday present. The welfare associations in Germany, which are members of the League of Free Welfare, have donated five hundred free places in their institutions to the Reich President von Hindenburg for his 80th birthday. These places are to be offered to war-disabled persons and their relatives, war survivors and others in need of help during the coming year for a period of six to twelve weeks for recreation and board. Of these, 323 places have been donated by the convalescent homes affiliated with the Zentrallausschutz für Innere Mission: 180 for children, 41 for youths, and 102 for adults.

This is indeed a splendid birthday gift that does honor to both the giver and the recipient. It is truly a blessing for Germany that in this time of reconstruction such a pious and God-fearing man stands at its head. The gift offered to him is most closely connected with his personal Christianity. J. T. M.

Director D. Schneller retires. On January 1, 1928, D. Theodor Schneller, hitherto director of the Syrian Orphanage in Jerusalem, intends to retire. He will then be in his seventy-second year, and by his faithful service, some of it in very eventful times, he has well deserved his retirement. However, he will not be leaving the Syrian Orphanage altogether, for the Board of Directors has given him his former home in the area of the orphanage as a lifelong residence. That he will always be near with his experienced counsel is of great value to the Board as well as to his successor. His son, Father Hermann Schneller, has been taken into consideration as his successor.

The orphanage was not damaged by the recent earthquake in Jerusalem. The "Messenger from Zion" writes: "According to written reports, the earthquake was accompanied by an eerie, thunder-like underground roar. It was as if the whole mighty main building was seized and shaken by a giant fist. One felt as if everything was about to fall into ruins. Everybody saw his death before his eyes; the tower bells rang of their own accord; chairs, benches, stakes, and flowerpots crashed to the ground with a crash, and from the ceilings the plaster fell down. All rushed out, frightened to death, and waited outside at some distance from the buildings for what was to come. Wild rumors went from mouth to mouth among the frightened crowd. It was not until a quarter of an hour later that they ventured back inside and saw that no damage had been done, except for a few cracks in the walls."

J. T. M.

Fortune telling. Among the pagan abominations that God forbade the children of Israel through Moses was fortune telling. When the pagans became Christians, as we are told in the New Testament, they burned their magic books, Acts 19, 19:19. Wherever Christianity is despised, sorcery, fortune-telling, etc., increase. In Paris there are said to be no less than 3,660 sorceresses, who with diligence, skill, and prudence carry on their impious work. The total income of all these enterprises amounts to 200,000 francs a day. In spite of the large number of fortune-tellers, most of them live splendidly and in joy. Recently a fortune-teller died, leaving a fortune of five million francs, which she had

by reading her clients' fortunes from the palm lines.

The popular saying is, "The foolish do not become all." But such as run to soothsayers are not only foolish, but unspeakably ungodly. For whence is it that one runs to the soothsayers? Is it not because one does not believe in the true God? He who goes to soothsayers for advice commits an outrage against God; he will therefore also be judged by God one day. God's Word clearly commands us, "You shall not turn to soothsayers!" Deut. 19:31. The prevalence of soothsayers is also a sign of the times.

J. T. M.

Christian preachers desired. The daily papers at that time reported very frequently about the troops of the "Christian" Chinese General Feng, who not only read the Holy Scriptures *slcitzig*, but also regularly held Christian services. Now comes the news that there are also many Christians among the troops of the commander-in-chief Tschang Tso Lin, the present ruler of Peking. Thus, some time ago, the colonel of a cavalry regiment at Senjun asked the Methodist preacher there to hold a service. The missionary accepted the invitation and preached in the market place one Saturday to about seven hundred soldiers, enlisted men, and officers. The next day many of them came to the Sunday service, which was held in the chapel of the village.

_____ J. T. M.

From World and Time.

Sign of the times. In Europe, too, there has been particular hardship this year due to storms, floods and the like, just as here in America. The "Ev.-Luth. Freikirche" reports the following under the heading "Two Pictures from the Unwettergebiet in the Erzgebirge": Three men were sitting in a mill playing cards on the night of the storm, in which they did not allow themselves to be disturbed by the flashing lightning nor the rolling thunder nor the roar of the water already flooding around the mill. When the landlady told them it was time to go home, or they might be killed, they mocked by telling one of them, a chauffeur, that he would probably feel the same way as one of his colleagues who had been crushed in a car accident. Immediately afterwards the water pushed in the front doors, the woman was still able to win the stairs and escape to the upper floor, but the players drowned in the guest room; the body of one of them was later found, holding the cards in his frozen fingers! Floating on the muddy masses was an old, open Bible. Knocked out was Jeremiah 22, where v. 29 are the words, "O land, land, land, hear the word of the LORD!" L. F.

The China Earthquake. On May 23, the earth's seismographs (instruments that indicate an earthquake) reported a tremendous earthquake, but no one learned where it was. It was not until late July that a letter arrived from the head of the mission at Liangchowfu in Kanfu Province, Theodor Buddenbrock, reporting the most terrible earthquake the world had ever seen. Kanfu is a province in the northwest corner of China, between Tibet and Mongolia. The earthquake devastated an area from one to three hundred English miles square and killed about 100,000 people. Buddenbrock reports:

"May 23 was the most fateful day in the history of northwestern Kanfu. The forces of nature claimed a terrible sacrifice of human life; it was an earthquake so terrible that I believed the end of the world had come- (Continued on page 421.)

come. We have stood on the brink of eternity, and that we have escaped has only happened miraculously. The full extent of the disaster is not yet known and may never be known. The destruction of the post-offices and telegraph stations accounts for the fact that no news of any kind reached the outside world. The loss of life amounts to many thousands, and is said to exceed 100,000. The misery of the survivors is indescribable. This is undoubtedly one of the greatest disasters in the world and requires international aid. We need medicine, food and money. We are living in mud huts and our missionary brothers are rushing from place to place. The head nurse in Sisiang was at church services and was killed when the chapel collapsed. When her body was found, it was seen that she was covering two children who were still alive. Sisiang, our largest village, was completely destroyed. Hundreds of villages suffered the same fate. Lianchowfu, with a population of 80,000, was razed to the ground; only a few bare walls remain standing. Kulang, south of Liangchowfu, also no longer exists. Southwest of the latter town we had many fine missions. Now they are all gone. Our village is buried under the mountains that collapsed."

We take this report from the "Allgemeine Ev.-Luth. Kirchenzeitung". How powerfully it reminds us of the word of the Saviour: "There will be pestilence, and troublesome times, and earthquakes now and then. At that time the trouble will arise", Matth. 24, 7. 8. L. F.

In the land of wonders and wanderers.

II.

The Synod of the California and Nevada District had scarcely adjourned, when some friends of value offered to assist us in getting acquainted with the country and its people, as far as opportunity would permit. Of course, the time available to us for the visit was very short, and so we had to hurry if we really wanted to carry out our plan of visiting the mission fields on the west coast. However, since the hospitality of the Californians is just great, it was not difficult for us to find numerous friends who showed us the way.

First, Father Th. Schössow, the Field Secretary of Southern California, drove us to Pasadena, where he has been living in his own home for some time, because from here he can best reach his wide mission area. Pasadena is probably one of the most beautiful suburbs to be found in our whole country; the impression which this splendid city makes upon the visitor is simply overwhelming. What money, industry and human art can do to make a paradise on earth has been applied here. And yet, are all those who dwell here in palaces happy accordingly? The sin that makes all men miserable is found not only in the so-called slums, but also where, as the English poet sings, every sight gladdens the heart, "where every prospect pleases and only man is vile." In Pasadena we have two Lutheran congregations, an older and larger one served by Father A. Hansen, and a mission congregation served by Father J. Schlichting. In nearby Hollywood, Father Schössow has now established a mission station which is quite promising.

On our journey, which took us past magnificent orange groves, we were accompanied by Father A. Keck, whose missionary congregation, founded a few years ago in Alhambra, is making gratifying progress and already numbers 130 souls. In a very

The church holds its services in a secluded but welcoming chapel, thanks to the church building fund, which came to the aid of the small group with a loan at the time of its foundation. The great blessing of our church building fund is especially evident in such mission fields as California offers, where towns spring up like mushrooms from the earth and land is accordingly very expensive, because the land agents are naturally bent on grabbing a fair or rather unseemly profit. In the beginning, there are usually only a few who come together to form a congregation in such new residential areas, and it is therefore very difficult, if at all possible, for them to secure the necessary property with the chapel they need. But if the church building fund comes to their aid, the building can soon begin, money and time are saved, and Lutherans gather all the more easily because a church already exists. As it seems, the sects have plenty of money; for they build beautiful chapels, which make a winning impression on the people. If our missionaries have to preach the gospel in a store, or in a theater, or in an Adventist church, or in a dilapidated hut that is not suitable, their work is made very difficult by this. Our church building fund must be dear to us all, and we intend to do far more for it in the future than we have done hitherto. Our Missionary Commission in California is rightly endeavoring to forestall the stream of those who are making their homes there, and to secure for themselves a piece of land in new regions, where later, God willing, a little church may be erected and a congregation planted. So she wisely provides for the future. It is precisely this circumstance that makes it necessary for our districts to have active mission directors who always keep their eyes open so that promising mission opportunities do not slip through their fingers. Thus far our 37 mission stations in Southern California have done finely. The word of our God, as He promised, has in no case returned empty; indeed, beyond expectation, the faithful God has often blessed the work. Father Schössow has now been entrusted with the work of founding missions in suitable places, and he is presently serving three such mission places, which, it is hoped, will develop into flourishing churches.

After dining at the hospitable parsonage on the Old Mill Road, our host drove us to the much-vaunted Hollywood Bowl, a beautiful mountain valley very much like a punch bowl, where splendid open-air concerts are given every evening, surrounded by lofty mountains. Seating for about 60,000 people is available, and in the evening thousands of people flock there to enjoy the fine music in the clear, cool California evening air. Whereas in so many churches and meeting-houses the acoustics are often very bad, here in this little valley they are so excellent that even the softest notes can be heard well. Americans are like the ancient Athenians, always wanting to hear or see something new; this is especially the case on the West Coast, where the more sober visitor from the Midwest notices many things unfamiliar to him.

The next morning we set out to take part in a tour, the purpose of which was to show to Father F. Niedner, of St. Charles, Mo. the chairman of the church building committee, who had visited the district synod in response to an invitation, certain mission fields where the mission is either to be started soon or has already been started. Accompanied by Pastors Schössow, Hansen and Smukal, we were shown a large part of the area by Fr. Schössow and Mr. S. Schinnerer in the course of the day. Unfortunately, Fr. Schössow was killed in

From our negro mission.

During the week of August 23-28, two conferences met in the beautifully situated city of Selma, Alabama. The Alabama Luther Conference met in the chapel of Alabama Luther College from the morning of August 23 to the evening of August 24, and deliberated on missionary matters in their territory. The General Conference of Workers in the Negro Mission then met there from the evening of the 24th to the evening of the 28th of August, and negotiated such matters as concerned the general weal and woe of the Negro Mission. The Lord of the Church not only gave us fine weather, but also unity, joy, and love, so that both conferences may be called Mufter Conferences.

P. Charles Peay of Selma, the colored president of the Alabama Lutheran Conference, conducted the opening service of the first conference. Based on the scriptural words 1 Cor. 16:9, he showed his audience "mission opportunities and mission obstacles." He described the unexpectedly great blessings and successes that we have been able to experience in the ten years of our work here in Alabama; but no one should be satisfied with that, since there are still about 900,000 neglected and unchurched Negroes who offer real mission opportunities that we want to take advantage of. In the city and in the country, among adults and children, among men and women, the door is opened to us, and we must not let the missionary opportunities pass by unused if we want to save these dearly bought souls. The speaker also pointed out the obstacles to missions: natural enmity against God; laxity of Christians in regard to their missionary duties; lukewarmness in regard to doctrinal differences, etc.; but all these obstacles could be overcome by the one powerful means of the infallible Word of God. On God's blessing all things depend! And since we have the pure Word of God, we have the greater responsibility towards these immortal souls; if we do not seize the missionary opportunities, if we do not remove the missionary obstacles, we become guilty of their ruin. Much has been given to us, therefore much will be required of us.

A mission school in East Selma has been maintained by our conference for two years. But the financial situation threatened the mission's demise. The school is located just in the district where, in human opinion, the Word of God is most needed. About 85 children come to the school, learn the delicious truths of the Bible, and carry the blessed light of the Word of God out into the streets and homes. The fruit is now ripening; we are justified in good hopes. It used to be that if you began to preach, you had to endure opprobrium and ignominy, stone-throwing and wooden blocks. And now there is quiet and devotion, attention is read on the faces of the hearers; now the children come gladly to school; yea, when the Methodists and Baptists hold their Sunday school, the very children who go to our school serve there as Sunday school teachers! And thus the right word of God is brought to the erring. After hearing all this, the conference resolved to ask every communicant member in our midst to contribute 6 cents a month to continue in the blessed work here. And after hearing how our teacher there had received many a month only PS salary, and yet remained faithful in the work, all the pastors and teachers present subscribed, according to their ability, that they might contribute P21. 50 the month

can get as a salary. God grant us many such faithful teachers!

Longer time has been devoted to the matter of schools. This coming year is to be a school year for us in a special sense, in which much emphasis will be placed on the school system. We pastors and teachers want to work more for our schools, visit them more, and present them to the Lord in prayer. For the school youth of today is the coming church. And if we now lay a good foundation with the children, then our Lutheran Zion of the future is secured. So let us work out a uniform school plan according to our circumstances. Whoever has a good plan, let him come forward and be assured of our heartfelt thanks. Prof. F. Berg of Immanuel College in Greensboro, N. C., encouraged us in our plans and gave us good suggestions.

Hosting a conference as large as ours is no small matter. Recognizing this, the Conference decided to ask each congregation to contribute \$5 for this purpose. Of the money thus raised, P100 is to be given to the host congregation, and the remainder is to cover current expenses, so that no other contributions are necessary.

At the opening of the General Conference of the workers of the Negro Mission we sang the song "Glory to God alone in the highest" and called this third General Conference a Jubilee Conference. This year the Negro Mission is celebrating its golden jubilee; and this year special services will probably be held in many places, in which the gracious God will be thanked for his graciousness and the Christians will be encouraged to continue their missionary work.

P. W. F. Carlson of Oak Hill, Ala. preached a fitting sermon on Heb. 10:23. His theme was, "The Apostle's Exhortation: 'Hold fast the confession!'" The chairman, Prof. Berg, then declared the conference open and stated what was before it.

The election held at the first meeting had the following result: Chairman: Prof. F. Berg; Vice-Chairman: P. G. A. Schmidt; Secretary: P. M. N. Carter (coloured); Treasurer:

P. E. Wildgrube. Mr. E. Fish (colored), an employee of the Illinois - State Printing Office at Springfield, was appointed assistant secretary.

A special committee had reviewed all the submissions and now made the necessary proposals. The following decisions were made:

1. that we convey our heartfelt condolences and our heartfelt thanks and greetings to our dear Mission Director, C. F. Drewes, and wish him God's blessing for a speedy recovery;

2. that we send Dir. Drewes' book *Half a Century of Lutheranism Among Our Colored People* to the widest possible distribution. recommend the use of this service;

3. That we request the St. Louis Mission Board to be in full attendance at the next conference to be held in Springfield, Ill, in 1930;

4. that we ask the Missionary Commission to provide our conferences in the future with a representative who will assist us in word and deed;

5. That we express our heartfelt thanks to the Missionary Commission for their benevolent and faithful services, through which many Negro souls have come to the knowledge of salvation;

6. That we hear a paper on Negro Lodges at the next conference (P. J. W. Füller [colored] was appointed speaker);

7. That; we adopt the new Constitution submitted;

8. That we take the necessary preliminary steps to organize ourselves into a synod (this matter was referred to Pastors Carter, Gose and Schulze and Mr. Fish);

9. That we appoint a Press Committee whose duty it shall be to make arrangements for the Springfield Conference in 1930 to be widely publicized and to arouse general interest;

10. that we set up our own printing works (but as this matter requires a large outlay of money, a committee has been appointed to consider the matter further);

11. That we approve and, wherever feasible, advocate the formation of youth associations among our colored Lutherans, with a view to organizing a league in the course of time (P. O. W. Lücke was appointed as leader of this important cause);

12. that we support the early launching of a mission to Africa.

The Mission Superintendents gave us a glimpse of their work circles. In every field there is growth and progress, so that we now count more than 5,000 souls in the negro mission, raise about P25,000 a year, and minister the gospel to no less than 25,000 negroes every week.

Chairman Berg put our missionary duty at heart in view of the golden jubilee of our mission, showing what we must do with the help of the Synodal Conference, and what we should do as single Christians. The instructive paper was received with thanks and is to be sent to print by resolution.

P. W. G. Schwehn, of Hannibal, Mo. formerly pastor and professor in the negro mission, delivered a captivating address in which he showed "Why the negro mission must be just a mission." He elaborated this thought thus: 1. Only then, if it missions, will it bear the mark of Christ. 2. only thus will it render the necessary service to the Negro race. 3. only in this way will it bring about the day of the Lord.

Besides those already named, the following preached: Fr. J. Tervalon (colored) preached the school sermon. P. A. Schulze showed what the Lutheran Confession says about the Bible. 4th. J. McDavid (colored) preached on the glorious treasure God has entrusted to us. P. A. Poppe's theme was, "Our Jubilee Promise: We will be faithful to the Word of God!"

The pastoral sermon, which was also an ordination sermon, was given by Prof. Berg. On the basis of 2Cor. 3, 5. 6 he showed "The equipment and qualification of a servant of the Word". The 71 year old veteran spoke in a captivating manner for an hour, and when he stopped talking, one would have liked to listen longer. No doubt the thought crossed everyone's mind: If I examine myself according to this word of God, then I must confess that I have been many a time remiss in my office as a servant of God and Christ; but with God's help I will glorify my Saviour's name as never before. The sermon was followed by the ordination of the colored preaching candidate, Gauthreaux, by his former teacher, Prof. Berg; assisted by the candidate's former pastor, Father Calvin Thompson (colored), and his present superintendent, Father G. A. Schmidt. It is noteworthy that Prof. Berg, who has now been in the ministry forty-nine years, was permitted to induct the youngest negro missionary on the anniversary of his inauguration.

Special thanks are due to Fr. Westcott, who served as hostel warden. The consecrated brothers were almost all accommodated in the Hotel Albert, where they also took their meals together.

The colored pastors, teachers, and delegates lodged in the college, where they also took their meals together. Due thanks were expressed to the Trinity congregation.

They were days full of blessings. We go home encouraged; strengthened we take up our work again. And in everything, as the conference motto says: "To God alone be the glory!"

The district assemblies of our synod.

"Be ye glad to give hospitality!" Rom. 12, 13; "Be hospitable one to another without murmuring!" 1 Pet. 4, 9 - to these words of God the values members of Trinity Church at Bloomington, Ill, together with their pastor, W. Hohenstein, acceded when the Central Illinois District held its meetings in their midst from October 5 to 11. It was natural, therefore, that a hearty thanks should be paid to them all at the close of the Synod, for their kind reception and affectionate hospitality. I will begin my work with God

And to my Lord JEsu Christ,

The representatives of our district were also of this mindset of the songwriter. Therefore, the synod was opened with a solemn service, in which our esteemed president, D. F. Pfothner, held the sermon on 1 Cor. 1, 10.

"All things are sanctified by the word of God and prayer," 1 Tim. 4, 5. Keeping this in mind, all morning sessions were begun with a short German liturgical service, and all afternoon sessions with a short English liturgical service. Chaplains were Pastors K. H. Hein and F. W. Heim. In beautiful sermons, Pastors Gallman, Richter, Kuppler and Müller preached the Word of God to us in the services held during the Synod, which were glorified by choir singing and by the singing of the school children.

On the afternoon of Synod Sunday the Children's Friendly Society of Illinois celebrated its twenty-fifth anniversary in a solemn service embellished by orchestral music and choral singing. The celebratory preacher was Rev. W. Grother, of Milwaukee, Wis.

In the first afternoon session our faithful District President Hcyne based his presidential address on the words 2 Petr. 3, 17. 18. Unfortunately it was not possible for him to attend all the sessions, as his partner was seriously ill and went home during the Synod days. To him and the seriously ill brothers Fr. W. Obermeyer and Prof. O. Kretzmann the heartfelt participation of the Synod was witnessed. Mr. H. W. Horsts, member of our Board of Directors, was also remembered, whose wife has been taken by the good Lord.

A short and appropriate liturgical service was held in memory of Pastors O. Horn and H. Hallerberg, who no longer belong to our District Synod, but have passed over to the congregation of the blessedly accomplished. The unexpectedly rapid departure of these laborers in the vineyard of the Lord reminded us of the Word:

Ah, how swift and nimble may come my death's need!

P. P. Schulz spoke in German on the 14th Article, Prof. W. Behrens in English on the 15th Article of the Augsburg Confession. Wonderful papers! Buy and read the Synodal Report, dear reader! Consider the

then tries to cope without such writings. This should not be.

One more thing I'd like to mention here. I suppose you keep one or more newspapers. Well, you certainly keep The Lutheran. I'm glad. I hope you also read it and take note of this or that excellent article. You keep yourself informed about what's going on in the world and in the church. Your pastor and teachers may also keep a newspaper, so that they can correctly judge the events of the day, especially those of the church. But your pastor needs more than a daily newspaper, the "Lutheran" or the *Lutheran Witness*. He

needs other church periodicals as well. He should, if possible, hold all our excellent magazines. But one should investigate in our parsonages where it comes from that many a pastor does not read the "Magazin für Ev.-Luth. Homiletik", "Lehre und Wehre", *Theological Monthly*, *School Journal*, etc. holds. With few exceptions one will receive this answer, that he has not sufficient means to acquire them. Surely it would be outrageous for a pastor or teacher to say: I do not need new books; I do not read church bulletins; I have no time to read. Let us admit that many a busy pastor has not much time to spare to read all these periodicals. Many ministries or school functions take up all his time and strength. But this is not true of all.

Further, one should not overlook the fact that a pastor should keep church papers not only for his person but also for his family. For there is a good spirit in the parsonages where our magazines and good books are read. What a blessing goes forth from Christian homes where good, Christian writings are read! How much more should this be said of parsonages!

The right and godly thing would be for every pastor and teacher to be paid enough to purchase the necessary books and writings (no trash literature!). Unfortunately, this is not the case. Many poor, humble ministers of the Word have to make do with the bare necessities. It should not be so. Therefore, my dear friend, if you cannot get your pastor or teacher a better salary, perhaps you can help in some other way. See if your pastor or teacher has the necessary books and magazines. I'm not going to tell you how to do that. Here are just a few hints. Often, members don't know what to give their pastor for Christmas or for his anniversary or for his anniversary. They give the pastor a cradle chair or some other item that he may not need. How would it be, if one does want to give him something, that one presents him with a gift of money with the express wish that he will purchase necessary books for it? No pastor or teacher will resent this; on the contrary, they will rejoice when such a gift of love is presented to them. And both, the giver and the recipient, will benefit. For such a gift is an incentive to study diligently and to prepare himself better for the various branches of his ministry. And the blessing comes back to the congregation. The Bible remains the book of all books, which a Christian, especially a pastor, should study diligently. But good books are aids to a better knowledge of the Scriptures.

Finally, think about this saying: "Give to the wise, and he will become even wiser; teach the righteous, and he will increase in learning," Prov. 9:9.

G. H. H.

To the ecclesiastical chronicle.

Domestic.

Missionary Matters in the German Language. From the *Lutheran*, the main paper of the United Lutheran Church, we take the following notices:

Western Canada, including the province of British Columbia with its vast forests, mines, etc., is undoubtedly the largest mission field of the United Lutheran Church today, but it is also the last to be found for our Church on this North American continent. It is the last best West.

In another place in the same number it says: "The whole United Lutheran Church should know that about 60,000 immigrants come to the United States and Canada every year, having been instructed in Luther's catechism and confirmed at Lutheran altars in their native land. About one-third of the 51, 227 Germans permitted by government regulation to immigrate to America are Lutherans. In Canada about the same proportion exists. But besides these, people from Lutheran congregations come to North America from half a dozen other countries. The Scandinavians are 98½ per cent Lutheran by birth. A considerable number of immigrants come from Lutheran Finland. Every year that the United Lutheran Church does not show that it has received baptized persons from these new arrivals, it has failed in its missionary endeavors.

In particular, however, the *Lutheran* also emphasizes the necessity of German labor. A conference report, again in the same number, states: Considerable time was devoted to the question of obtaining sufficient and suitable German and German-English pastors, not only for Canada, but also for the many German and dual-language churches throughout the United Lutheran Church. This must again become the concern of the whole church; for sooner or later, as the process of nationalization proceeds, these churches will become the "feeders" for our English churches. The Conference was convinced that this would be the most difficult question of all, and expressed the hope that its seminaries would find a way to preserve the German language for the German-speaking students who enter the seminaries, since they must use it in order to serve rightly the great fifth part of their church, that is, the United Lutheran Church.

We share these sayings because all three points are also of great importance for our church. And at times we cannot help fearing that in the years to come we will be embarrassed, especially with regard to pastors who can handle the German and English languages equally well, and that we will therefore not be able to do justice to our ecclesiastical task. The words spoken by D. C. P. Krauth, the most important theologian of the General Council, which has been absorbed into the United Lutheran Church, apply now more than ever: "Brethren, take care of the German! The English will take care of itself." L. F.

On the ecclesiastical statistics of our country. It will be of interest to many readers to get to know the various church communities of our country a little better and to compare them with one another. The following table has the advantage that it has not been compiled by different persons, who do not proceed uniformly in their calculations, but rather from one

We give here the statistics of the various denominations, which have been published since the last number of the "Lutheran". We give here the church communions whose statistics have been published since the last number of The Lutheran. New reports come out every week.

The table shows us, first, that many of the smaller denominations are in decline. Secondly, we can see from it what the members of other congregations spend on the church. By "expenditures" we mean expenditures for congregational budgets and for 'extra-congregational purposes. The average here is not by communicant members, but by souls. The average in our Synod, according to this calculation, if we subtract our districts in Canada, Argentina, and Brazil, is P13. 59. From our Synod, reports of seven pastors are still missing at the present time in the Census Office in Washington.

...bigger." He explains what he means with some examples. Thus the Bulus language has no word for "God." But there is found in that language a word, "lambe," which is used for the immortal Spirit who is said to have created man. This word was therefore used, and into the word was poured all the glorious revelation of the Scriptures concerning God. The Bulus, further, have no word for "saints"; but the translator has rendered the sense quite aptly by the expression "bot ya Zambe," the people of God. Further, the Bulus language has no word for "conscience"; the translator has rendered the matter by "mone mot ya nlem," "the little man of the heart," which the Bulus understand well.

The American Bible Society distributes or sells about 10,090,000 Bibles or parts of Bibles annually. And yet there are over five hundred languages and dialects in Africa for which no written language at all exists, and into which the Bible has therefore not yet been translated. From April to June

Comparative table of some American church communities.

Church Communities.	Communitie s. 1926 s 1916		Glic 1926.	the. 1916.	Headquarters.	Issues.	Average.	Property Value.
1. Kckorincd Lpiscopal t'linrccli	69	74	8, 651	11,050	8outk Carolina, Dennsvlvania.....	H 242, 668	P 28.05	P 2, 455, 850
2. 8vcntli-da,^ Kagtists	67	68	7, 264	7, 980	Xerv ^ork, Wisconsin	132,068	18. 18	668, 200
3. Religion s Kocietz^ ok Diicnds, Nicksitos.....	128	166	16, 105	17, 170	Denns^lv., Xen Xoik, Xeiv .quiet.	173, 691	10. 78	2,096, 200
4. Xov ^postolic Olinicb	25	20	2, 938	3, 828	Xov Xoik, Illinois	26, 972	9. 18	133,000
5. Ortboxd ("^nscevativc l^icnds, Wilbuitcs	41	50	2, 966	3, 373	Oliio, Iova, Xortk Oarolina.....	15, 533	5. 23	98,050
6. Dro-^icssivc darks	174	201	26,026	24,060	Indiana, Dennsvlvania, Oliio	523, 681	20. 12	2, 274,064
7. ^iostolic Obristian dliuick	53	54	5, 709	4, 766	..... II	36,072	6. 31	476, 800
8. Dretlircn in Ckrist	81	72	4, 320	3, 805	Dennsvlvania, Oliio	88,^88^A	20. 59	348, 860
9. Xssociatc Kckorincd krcsb^terians	143	133	20, 410	15, 124	X. and 8. Oarolina, 1^enn., Oeor^ia	809, 883	39. 63	2, 428, 100
10. United 8ociet^ ok Lclievers, 81iakeis.....	6	12	192	367	.....	600	3. 12	27, 500
11. dliurcli ok Daniel^ Land	4	6	129	393	Llickixan	667	5. 17	> 4, 500
12. Oeiinan 8eventli-da^ Kaptists	4	5	144	136	Dennsvlvania	2, 400	16. 66	18,000
13. dkurcb ok dod, Xruv Dunkers	9	13	650	929	Indiana	4,005	6. 16	26,000
14. Lloravian Oliurcli	127	110	31, 699	26, 373	X. Oarolina, Dennsvlv., Wisconsin.	738, 814	23. 30	4,071, 550
15. Dutberan Lretlirs	26	23	1, 700	892	X. Dakota, Llinnesota, Wisconsin.	37, 889	22. 28	102, 100
16. Kckornied dliurcli in chinerica.....	717	715	153, 739	144, 929	Xov people, Xeiv derse), Wickl^an.	5, 524, 673	35. 93	38, 419, 822
17. Union American Lletkodist u^iscogal (knick	73	67	10, 169	3, 624	Xov deisev, Dennsvlv, Warvland.	222, 621	21. 89	478, 951
18. deneral La^tists	465	517	31, 501	33, 466	Wissonri, lventnckv, Indiana	113, 825	3. 61	706, 325
19. ^lissionar^ dkurck Association	34	25	2, 498	1, 554	Oliio, lxansas, Indiana.....	105, 326	42. 16	262, 343
20. Dutkeran 8znod ok HnHalo	41	42	9, 267	6, 128	Xevv Volk, Wisconsin, Winnesota.	143, 726	15. 50	873, 500
21. lloiness lKetkodist t^kurck.....	7	6	459	434	Xoitli tarolina	2,073	4. 51	18, 500
22. lX. lXitv ok Lokein. and Llorav. Hietkren. .	34	23	5, 241	1, 714	3^exas	12,023	2. 29	76, 700
23. Lletropolitan (^kurck Association	40	7	1, 113	704	Wisconsin, Allickigan	107, 580	96. 65	.....
24. Dkurcli ok Oo<l as Or^anizani kv (^M is	19	17	375	227	.....	.....	.....	.....

In the following we give the German names of the above church fellowships: 1. Reformed Episcopalians. 2. Seventh-day Baptists. 3. Religious Society of Friends or Quakers. 4th New Apostolic Church. 5. Orthodox Conservative Friends or Quakers. 6. progressive Tunlers. 7. Apostolic Christian Church. 8. Brethren in Christ. 9. Allied Reformed Presbyterians. 10. United Society of Believers, or Schäker. 11. DauielsGenossenschaft Church. 12th German Seventh-day Baptists. 13th Church of God, new Tunkers. 14. Moravian Brethren or Herrnhuter. 15. Lutheran Brethren. 10. Reformed Church in America. 17. United American Methodist Episcopal Church. 18. general Baptists. 19. missionary church society. 20. Lutheran Synod of Buffalo. 21. Holiness Methodist Church. 22. Evangelical Association of Bohemian and Moravian Brethren in North America. 23. metropolitan church society. 24. Church of God as instituted by Christ. E. E.

Propagation of the Bible. The American Bible Society has sent us a pamphlet spreading the word about their work, which has been richly blessed. The book *Uncle Tom's Cabin*, which is still much read, has been translated into twenty-three languages; but the Bible into 835 languages and dialects. Last year in Pennsylvania alone the Bible was read in sixty-two languages, besides four different systems for the blind. In America the Bible is read in 108 different languages. Great distress has been caused by the translations. One translator, Dr. Melvin Fraser, who has translated the Bible into the Bulus language, writes: "It is as if you had to run a six-inch current into a four-inch tube. You cannot reduce the current; you must therefore reduce the tube.

This year the Society distributed over 75,000 Bibles, Testaments, or individual books of the Bible to those who were severely affected by the floods in the south of our country last spring.

There are still no Bibles in two-thirds of all the homes on the face of the earth. A few years ago the notorious God-denier Ingersoll prophesied that within fifty years there would not be fifty Bibles left in Denver; today about 100,000 Bibles or Testaments are sold annually in Denver. In a short time the American Bible Society hopes to sell thirty million Bibles a year. That is the goal toward which it is now aiming.

J. T. M.

Perfect sanctification. There have always been deceived people who are under the delusion that a Christian can attain perfect sanctification in this life. This delusion is contrary to the Scriptures. Paul confesses: "Not that I have already attained it, nor that I am already perfect; but I pursue after it, whether I may also attain it, after that I am taken by Christ JESUS", Phil. 3, 12. How fatal the delusion of an already attained perfection and the misjudgement of the necessity of constant growth and of ever new repentance and penance is, many a follower of this false doctrine has later learned to understand. In Germany, for example, Fr. Jellinghaus, one of the most eminent of all

Jellinghaus, the leader of the Holiness movement, urgently asked one of his most determined opponents, the present Bishop of Saxony, Ihmels, from his deathbed, that he would continue to fight the error represented by him (Jellinghaus), so that no one would suffer harm to his soul through him.

When it comes to dying, even the most faithful Christian must confess, "Lord, enter not into judgment with thy servant: for there is none righteous before thee that liveth," Ps. 143:2. The false doctrine of entire sanctification comes from the self-righteous heart, and is a deception of the devil. J. T. M.

Does salvation lie in "reform laws"? Unfortunately, many in our country think that our people can be "improved" by laws. Among other things, the "Christlicher Hausfreund" writes about this: "In Chicago it was necessary to build a new county jail and criminal court, both of which will cost no less than P7,500,000. At the laying of the cornerstone the chairman of the county board made a speech in which he stated the truth about Prohibition. According to Chicago newspaper reports, he said, among other things: 'When I had the consequences of prohibition investigated, I found that the number of drunken automobile drivers had increased by 704, that of dissolute living by 106 per cent, that there were 74 per cent more prisoners in the county jail, 29 per cent more murders, robberies, burglaries, poisonings and other serious crimes. In and near Joliet there are 50 per cent. more prisoners in the jails, 112 per cent. more boys are in the reformatory at Pontiac, 148 per cent. more insane criminals at Elmhurst, 448 per cent. more deaths, caused by liquor, were reported in the coroner's bureau; similarly, in the county morgue, from the same cause, the number of deaths reported was 670 per cent. greater. During the same period the population of Cook County increased only 19 per cent.' "

The above-mentioned newspaper comments on this: "If the churches would again become aware of their task before God, leave politics to the politicians, but content themselves with the proclamation of the pure Word of God, then things would be better in the world; then freedom could also be preserved and the evil could be controlled.

The "golden rule" in business. Our Saviour commanded his disciples, "Whatsoever therefore ye would that men should do to you, do ye even so to them: this is the law and the prophets," Matt. 7:12. Thus Christ commanded the faithful children of God to exercise the commandment of Christian brotherly love. Recently a man widely known in our country died, namely, Nash, a business man esteemed in many circles, who brought the commandment of brotherly love to bear upon his business. In 1916 he bought a clothing factory which did not turn a profit until three years later. All his workers had a share in this profit, and the profit was distributed annually. One-third went to the owners of the stock, one-third to the workers and employees, and one-third bumped back into the business. In 1926 the turnover was not less than P 13,000,000; thus this businessman did not come short, but had rich blessings in spite of his munificence.

If a little more attention were paid in our day to the love we owe to our neighbor, we would hear less of the fighting between businessmen and workers. But the world, on the whole, will hardly imitate the example of Mr. Nash. The mammon sense is too much in the depraved heart of man.

J. T. M.

Neugeistler. This is the German name for the godless, Christ-hostile, unbelieving sect that has been growing in our country under

known as "New Thought." The chief organ of this sect in this country is the paper *Nautilus*, edited by Elisabeth

Towne is edited. The Neugeistbund boasts that it already counts hundreds of thousands of followers in Germany and millions throughout the world among its members. The "Lutherische Kirchenzeitung" remarks: "It is to be expected that the number of this sect will still greatly increase; and this has two main causes: first, the energetic and seductive propaganda which is carried on in favor of this movement, and secondly, the almost boundless stupidity and spiritual blindness of thousands to whom the Christianity of the Bible does not appeal, and who still think something of it when they go into the net of the seducer."

As to the history of the New Spirit movement, it may be noted that it originated in America and was started by Father Quimby in Portland, Me. From him: Mary Baker G. Eddy, the founder of Christian Science, learned much, and hence it comes that these two kinds of rapture are similar in many respects. However, while "Christian Science" denies matter, the "New Spirit" deifies man and attributes to: "human spirit" power which belongs only to God. Thus a "Neo-Spiritualist" writes: "Every individual man is the owner of the powers of the Eternal-Divine; every individual is capable of realizing heaven in himself." Another sentence reads, "To find the end and beginning of only, I want to fathom God in me; I want to become what He is: light from the Eternal Light, God in God." The "New Spiritualists" derisively reject all the doctrines of the Christian religion; but that is just what the world wants nowadays. Anything is sought but the truth as revealed to us by God. J. T. M.

Divorces in America. According to American statistics, there is at present one divorce for every 161 marriages in Canada, 96 each in Great Britain, and 33 each in Sweden. Then follow: Norway with 30, Germany with 24, New Zealand with 24, Denmark with 22, France with 21, Switzerland with 16, Japan with 8, and the United States with 7. 6. America thus has the largest percentage. The total number of divorces in 1922 was 2, 250,000. Sir Henry Lunn, in his quarterly *Review of the Churches*, remarks: "The statistical figures for America present a startling problem to social reformers."

The difference between Canada and the United States is striking. In Canada there is only one divorce for every 161 marriages, here one divorce for every 8 marriages. "According to this, there is still more than an 'invisible boundary line' separating the two countries," remarks the "Lutheran Herald". It is not difficult to see where this evil lies. We have in this country both bad preachers and bad law-keepers. J.T.M.

Abroad.

Life after death. Some time ago this matter prompted the Frenchman S. Borel to ask a question on the radio, the result of which gives us a glimpse into the depths of the blindness of the natural heart. Eminent writers in France expressed themselves on this question as follows: "I demand scientific proof for the life after death; until then the question remains a 'feverish desire. . . . I do not believe in life after death, but only wish for an eternal dreamless sleep. . . . I'll believe in it when it's my neck on the block. . . . I zero in on what this life is. . . . The problem is strictly scientific, but as yet unsolved." Such were some of the answers sent in by notable men.

Truly the natural man is blind, and that blind through his own delusion; for already the conscience teaches every man that it is not altogether over with this life, but that a reckoning is coming. Woe to the man who strangles his conscience and pushes away the warnings of the Scriptures! Yes, there is a life after death; and there is a judgment into which all unbelievers come. "It is appointed unto men once to die, but after this the judgment," Heb. 9:27. J. T.M.

A beautiful foundation. The attached picture shows one of the newly built free church houses of worship, St. Paul's Church in Berlin-Neukölln and the vicarage next to it. The soul

...the ground for the corrosive influence of communist propaganda."

This complaint of the "messenger" is, however, justified. Sin is the ruin of men, not only in the spiritual, but also in the earthly. There can be no question of the "superiority of the white man" over the black or the yellow man. "There is no difference here; they are all sinners," Rom. 3:23.

J.T.M.

In the land of wonders and wanderers.

III.

In the large and splendidly situated San Diego, with its splendid harbor and its many other natural beauties, of which the heart never grows tired, we have two congregations, presided over by Pastors K. Knippenberg and C. Damschröder. Both are small by Midwestern standards, for the former has only 100 souls and the latter a little more than 300. And yet, how necessary it is that we witness here, in spite of the many difficulties, where people flock from all parts of the United States, mostly to visit or for health reasons! Scripture compares kingdom work to casting a net. What that means becomes clear to anyone who thinks about the expression. It is the often difficult, disappointing, and seemingly futile work; and yet right fishermen are not discouraged, but go about their work, casting their nets, and asking blessings from above. He who has commanded us to labor will also see to it that good fish are found in the net of the gospel.

Glory be to you, O Lord Jesus Christ,

It's not our yes, it's yours.

Let's not forget that.

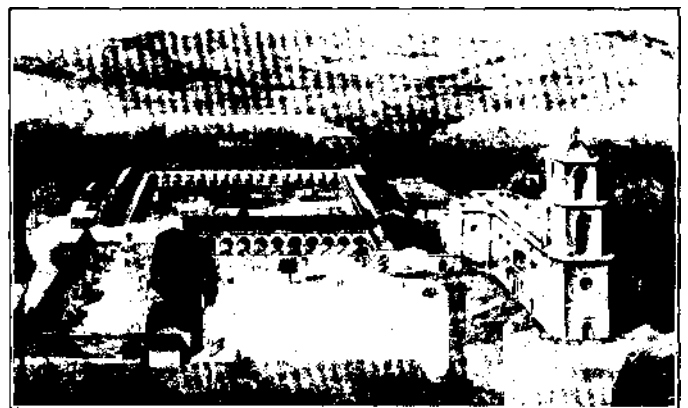
On our trip to San Diego, we also visited one of the many abandoned and dilapidated "missions" once built by the Spanish monks to convert the Indians. You have to admire their diligence. Coming from the south, they crossed the country on foot, built mission stations, left two monks in them, moved on a day's journey and built another mission station; and so it went on until a chain of "missions" stretched all through California. In



St. Paul's church and rectory in Berlin.
(P. F. Schlottmann.)

The pastor of this congregation is F. Schlottmann, a native of the California and Nevada District of our Synod. The church, as a glance at the picture shows, is beautifully situated and obviously suits its purpose in the great capital of the German Empire. That church notices are also brought to the attention of the congregation in an appropriate manner is shown by the notice board standing in front of the church. Of special interest, however, is the fact that the church and the property on which it stands are the donation of a married couple from one of our congregations in San Francisco, who, as the pastor of the congregation writes, "thought they could not use the prosperity God had given them better than by having this beautiful house of God built in the capital of the German Reich in honor of the Lord. May their good example inspire others to place their money and goods in God's service in a similar way!

What our changing pictures teach the heathen. A correspondent of the *Times* reports from India on an unexpected effect that the very rampant cinema fever is having there among the natives. What is still allowed to pass in Europe is apparently also presented to the Indians without hesitation. The fatal thing, however, according to the *Times*, is that the Indians and Malays take the unchaste and criminal acts thrown on the screen as truthful pictures from the life of the White Man, and therefore lose faith in his moral conduct. Many of these love scenes are highly indecent in the eyes of the natives and give them a deplorable impression of the morals of the White Man and, what is worse, of the White Woman. Such films have destroyed the whole basis on which the superiority of the consecrated man in the tropics has hitherto rested, and



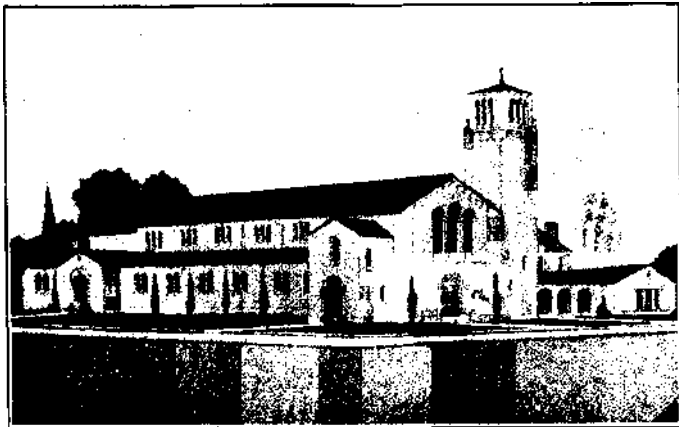
Mission San Juan Capistrano.

This is what she is said to have looked like when she was in her prime. Now she lies in ruins.

of each "mission," the Indians were gathered, taught Catholic doctrine, and incorporated into the Roman Church. Now these mission buildings lie mostly ruined, a picture of earthly transience, while the descendants of the in-

dians are on reservations, above the entrance of the "Mission San Juan Capistrano", founded in 1776 by the priest Fray Junipero Terra, we read the Latin word "Resurgam", "I will rise". The word is aptly chosen; for the consoling doctrine of the resurrection of the flesh to eternal life in Christ JEsu is the article which distinguishes Christian doctrine from pagan. Resurgam. "I know that my Saviour liveth!" And yet, when the Catholic today reads the word "Resurgam" over the entrance to Mission San Juan Capistrano, will he not think of something else? Throughout California the influence of the Roman Church confronts us; even the Mission San Juan Capistrano is being rebuilt, but perhaps only to satisfy the visitors. Let us, after all, be on our guard against the "resurgam" of the Roman Church!

In Southern California we were also made aware of the many Mexicans who live there and have actually renounced the Roman Church. What a mission field is offered to us among this superstitious, ignorant people! A beginning has been made in Texas with the Spanish mission; it should be started in Southern California also. We are convinced that it would not be in vain.



Grace Church in Los Angeles with hall and parsonage.
(P. O. W. Wismar.)

The Lutheran Church must preach the gospel in all tongues and languages.

The following day, after a short visit to Father W. Schmooch in Santa Ana, we took leave of our host friends and returned to Los Angeles, where Father Geo. Theiss picked us up to show us a lot more in the city of Los Angeles, where the visitor is offered so many interesting things. We drove back and forth through the city, to the beautiful hospice of the Walther League, that active association which blesses in so many ways; to the new church of the Grace congregation (Fr. O. W. Wismar), whose almost magnificent church property, built in the Spanish style, was then nearing completion (the church was dedicated to the service of God in September); through the magnificent Elysian Park, with its 548 acres of land, most of which is in its natural state; through the throng of the city past the "temple" of the infamous Mrs. McPherson, to the famous Bible Institute, and then on, until at last we arrived in Santa Monica in the afternoon, where we were permitted to enjoy the rare pleasure of a refreshing salt-water bath in the ocean.

In Santa Monica we were interested in two things, first, the richly blessed work of our Father W. F. Tröger in his parish and his mission through the Spark Station Father Tröger began his work in this city in the year

1913, after already Fr. TH. Häuser had preached here, with five children in Sunday School and about three Lutheran families. Certainly a small, inconspicuous beginning! Today his Pilgrim congregation numbers about 400 souls and 176 communicants, proof that God's Word does not return empty. Blessed is also the testimony through the KNRC radio station, which regularly sends Father Träger's services through the air on Sundays and feast days, and through which God's Word is also proclaimed in the evenings by the pastors in Los Angeles and the surrounding area.

How Fr. Tröger came to this privilege is an interesting piece of history. If he had not reacted punctually, the station would now be carrying on through the air the "services" of the sects or even of the Christian Scientists. The many breezes of thanks that come in to Father Träger prove that the loud preaching of the Gospel is gladly heard by many people. Let us make use of all means to spread the Word of God! Of the false prophets it is said: "I sent not the prophets, neither did they run," Jer. 23:21. How much more should we, the messengers of truth, run to proclaim Christ's saving Word to the world!

It is not hard to imagine that the busy day was drawing to a close all too quickly. Soon the evening came, and after a few hours of conversation at the parsonage of the Christ Church in Los Angeles with Father J. W. Theiss, who is known far and wide for his painting and poetry, we returned late at night to our friendly host, where we were told the history of his congregation while we visited his church. Like so many of our congregations on the West Coast, the Immanuel congregation in Los Angeles (P. G. Tisza) is still small in number, especially after the area was divided; all the greater, therefore, must be our diligence and all the more zealous our watchfulness, praying and witnessing in remembrance of the words which our highly praised Saviour said about the little mustard seed. In California we have many still quite young pastors, but their diligence as well as their zeal for God's kingdom has greatly refreshed us. May the Zion of our God also spread far and wide on the West Coast for God's glory!

But at last it was time to rest. The next day we wanted to leave Southern California to travel to Northern California, to San Francisco, where our dear friend, City Missionary F. H. Menzel, had promised to show us his missionary work in the public institutions of this large city.

J. T. M.

Trombones.

The seven angels with the seven trumpets had made up their minds to trumpet.

Offenb. 8, 6.

The people are afraid on earth Because of the great plague,

the church sings of the approaching end of the world. Thus had JEsus prophesied that great plagues would come as omens of the end. So John sees it in the vision, "The seven angels with the seven trumpets had prepared to sound." What they trumpet will be judgment for the people: Judgment in their fields and forests, on seas and streams of water, judgment in diseases and great wars. Men ask where it all comes from, grow restless, quarrel and fight, want to make better times. Futile effort. While they seek the cause on earth, the cause is in heaven. Seven angels stand before God; God has sounded them with trumpets.

Richmond, Va. which recently celebrated its seventy-fifth anniversary. It was organized October 3, 1852, was served the first four years by pastors of the Virginia Synod, but severed that connection in 1856, and appointed a pastor from our Synod. During all this time, down to the present time, the congregation has maintained a parochial school in spite of the trying conditions in the eastern part of our country. L. F.

From the mission and for the mission.

Blind Mission and Blind Journal.

Readers of the "Lutheran" know that since the beginning of this year a monthly church magazine in Braille (Universal Braille, Grade 1[^]2) has been published on behalf of the Synod, namely the *Lutheran Messenger for the Blind*. Meanwhile the demand has unexpectedly increased, far beyond the circle of our Synod. The issue had to be increased to 500 in September. But even this number will probably have to be increased again soon, as requests and petitions from blind people near and far, even from very far away, are still coming in daily. Where the means will come from I do not know, but it is impossible to turn away those who ask. God, however, has provided wonderfully for the present. An unnamed member of one of our churches in South Dakota has pledged P750 as a free gift to the Missionary Commission. God bless the gift and the giver!

A few testimonies from hundreds of grateful letters from blind readers may follow here. A blind woman in Illinois writes: ". . . I cannot refrain from telling you how rich we blind people have become through the dear *Messenger*. I love him next to my Bible, for it is all scriptural. God is good to his poor blind children, and I tell you, pastor, how needful to us is the pure word of God, such as you give us in dear *Messenger*! ... I say a thousand thanks to the Deaf and Dumb Commission for their labor of love. ... Your friend. . ." A blind man who later also became deaf writes (translated): ". . . It is a great pleasure to me to read the *Messenger*. I have learned a great deal about the Lutheran Church from it, which I never knew before, and yet I have belonged to that church from childhood. I am now thirty-seven years old, but because of my deafness I have never been able to attend services, nor have I learned much else from the Word of God. But in your church magazine I actually get everything. It is certainly a blessing and a delicious benefit that we Lutheran blind can now enjoy. Next I will send you a gift." How the appearance of our magazine for the blind is regarded by church-minded educated blind people of other church denominations may be shown by an extract from the letter of a blind Methodist pastor (translated from English): "The six numbers of the have all been read from beginning to end with the greatest interest and sincere appreciation. ... I take the liberty of saying that I do not agree with all the particular views of your church fellowship as expressed in your journal. . . Nevertheless, I very much enjoy reading the writings of those whose views do not agree with mine, and I always look forward eagerly to the coming of the next number. But whether your Missionary Commission has the remotest idea what an astonishing enterprise it is which it has so boldly begun? I am convinced that within a year you will have received two thousand petitions for the *Messenger*. I do not understand how it is possible for you...

will be to keep the journal afloat with small voluntary contributions. You will certainly find it necessary to turn to wealthy charitable Christians for donations to cover the costs; for of all the religious periodicals in the English language which appear in Braille on this side as well as on the other side of the Atlantic Ocean, yours is the only one really worth reading, and the demand for this paper will increase daily. Admittedly, the matter is of quite extraordinary matze value to be undertaken, and it does your church high honor to be the first orthodox [he means: believing Protestant] church communion in America to attempt to give the blind an ecclesiastical periodical. The Roman Catholics, the Seventh-day Adventists, and some non-evangelical sects [those outside of Christendom] publish monthlies in Braille; but among the great Protestant church communions you are the pioneers in this field. With sincere thanks for what you are doing as representatives of a great church for the salvation of the blind, sign yours. ..."

Requests and solicitations for our literature have come from quite unexpected quarters and persons, from institutions for the blind, from schools and libraries for the blind, from the blind in hospitals, and from many blind shut-ins who are homebound. Unexpected, certainly, was the humble request and plea of a blind felon serving a three-year sentence in a state prison. He wrote that he had heard of our Lutheran church paper for the blind, and he would like to ask for the paper to be sent to him, if his shameful situation would not make it impossible for us to consider him. The undersigned immediately sent him the numbers of the *Messenger*, Luther's Small Catechism, and a letter to his prison with a letter to the prison warden. A few days ago another letter came from him full of heartfelt thanks and asking me to pray for him. A. H. Kuntz.

To the ecclesiastical chronicle.

From our Synod.

Annual Meeting and Election of Officers. In many of our congregations the annual meetings are held on New Year's Day or on the first Sunday after the new year, and often the election of church officers, the wardens and trustees, takes place at the same time. It is therefore important for all congregations that their members participate actively in these meetings and conduct the elections in a proper manner. The Holy Scriptures themselves provide us with information and instructions concerning the election of overseers. When men were to be elected in the mother church at Jerusalem to assist the holy apostles in the administration of certain things, such as the care of the poor, the apostles told them to look for men "of good report, full of the Holy Spirit and wisdom," Acts 6:3. 6:3. These are the proper and necessary requirements for the officers of the churches, especially for the overseers. They should have a good reputation, that is, a good name, even among those who are outside the church. The eyes of the members of the congregation and also of strangers are naturally directed especially to the officials of the congregation, and the whole congregation is often judged by strangers according to the officials (as also according to the pastor). The leaders should above all be full of the Holy Spirit, that is, convinced, righteous, pious, and upright Christians.

They are to be the children of the Spirit, showing in their whole life, in everything they do and say. And they should also be full of wisdom, so that they are able to correctly judge difficult questions that arise in the life of the congregation and to lead and govern the congregation according to God's Word and Luther's teachings. It is a great blessing for every congregation if it has such men as its leaders, generally as its officials, who then also work together with the pastor in complete harmony and in all things set a good example for the whole congregation. On the other hand, it is a great disadvantage to the congregation if there are those on the board who oppose the faithful pastor of the congregation and perhaps even show themselves as party leaders in the congregation. This is why many a pastor goes to church meetings with a heavy heart, not because he has no particular desire to do so or has no interest in the meetings, but rather because he knows from bitter experience that many an unpleasant and peace-disrupting thing happens, that rash judgments are pronounced before the public assembly about church members, church officials, or even about the pastor and teacher, which then lead to unpleasant discussions. Church meetings, too, are to be conducted in peace and quiet, and in all things according to God's Word; of just such meetings the apostolic word applies in a special sense: "Let all things be done honestly and orderly!" 1 Cor. 14:40.

And especially in the annual meetings, when the annual accounts are filed, when reports are made on the forthcoming expenses and anticipated income for the new year, all the members of the congregation always want to show that they are stewards who, with all that they are and have, owe an account to God, the rightful master of the house. They want to discuss and decide what is advantageous and beneficial for their own local congregation and for the whole church, they want to be informed about what is going on in the church, and they also want to take the encouragement to be diligent readers of the church bulletins to heart. If all our congregations hold the annual meeting in the right spirit according to God's Word and carry out the election of officers, they will also increasingly experience the truth of God's Word: "I will bless you, and you shall be a blessing", Gen. 12, 2.

L. F.

The new church of the Church of Our Savior at Kansas City, Kans. was dedicated on the first Sunday in Advent. The Rev. L. J. Schwartz and C. F. Lehenbauer, president of the Kansas district, preached the sermons. Redeemer church is a mission church. Their first service was held on

August 30, 1925 held in an old, almost dilapidated church that was rented. Then the services were held in a store. The whole mission was started without people to count on. Now it has grown to 65 souls, 33 communicant and 13 vocal members. About one-third of these people are from unchurched families. The prospect of growth is good.

This church is a monument to the church building fund that made this construction possible. To the great God alone be all glory!

Paul Jürgensen.

Domestic.

The new seminary of the Wisconsin Synod. Our sister Synod of Wisconsin has now found another suitable building site for its newly planned seminary to be moved from the suburb of Wauwatosa near Milwaukee. This site is located at Thiensville in Ozaukee County, about fifteen miles from the center of the city of Milwaukee. The site comprises eighty acres and cost P25,000. A synodical congregation of about eighty voting members is only about half a mile distant, and its church can be reached with ease on foot. Modern facilities, such as gas and electric lights, have already been laid to the boundary of the property. The drinking water in this vicinity is considered very good. With Milwaukee itself the new place has good and convenient communication, as it is not only on a paved highway, but the city can be reached by railroad and street railway. The building committee now intends to proceed vigorously with the plans, and expects that the congregations of the Synod will now collect the last of the collection for the seminary building.

When we think of the advantages it has for a theological institution to get new buildings in a new place, and how excellently our own new seminary buildings serve our work, and how comfortable and happy we feel here, then one rejoices with all one's heart that a sister institution will also enjoy these advantages in the foreseeable future. We repeat what we have often said before, that we cannot be grateful enough to God and our Christians for what they have done for our institution in St. Louis. L. F.

On Unionism. In an essay which appeared in the August number of "Lehre und Wehre," the author rightly writes: "The whole of Holy Scripture is nothing but a mighty summons from the great God to men: Hear me and me alone! Here is my word; do nothing of it and nothing to it! Deut. 4:2 Unionism is against God's Word, and therefore a phenomenon in the ecclesiastical sphere which must not only be shunned by all Christians, but earnestly and persistently combated. Unionism does not save the church and theology, but ruins them; it threatens to wipe out the last vestige of orthodoxy from the face of the earth, and thus slowly but surely strangles true theology to death. Next to the Bible, the Formula of Concord is the book that closes the gate and door to Unionism in the church on earth. It is an evil sign if any one will not unhesitatingly assent to this confessional writing."

There was a time when many laymen read our theological monthly "Lehre und Wehre"; we would like to draw our readers' attention to the excellent monthly "Lehre und Wehre".

J. T. M.

A general week of prayer. From Sunday, January 1, to Saturday, January 7, the Evangelical World Alliance has declared a general week of prayer, during which the churches are to unite in common prayer for the spread of the Kingdom of God. The Federal Council of Churches



The new chapel at the Church of Our Savior in Kansas City, Kans.

Christ in America is calling on all churches in our country to join the thousands in over fifty countries who are "united in spirit before the throne of God" this week.

This sounds so good that one would like to rejoice at the decision to hold a general week of prayer. And yet, what a contradiction lies in the call to hold a common, general week of prayer! What an untruth it is to write "united in spirit"! In fifty countries thousands want to unite in prayer. To which God? In whose name? The President of the Federal Council, D. Parkes Cadman, does not believe in the Holy Trinity, nor in the God-man Redeemer JEsu Christum, who shed his blood for our good. In the numerous churches belonging to the Federal Council are found innumerable false teachers and scoffers. And now it is said, "United in spirit," pray together! These are truly words behind which there is nothing.

J.T.M.

The "Christlicher Hausfreund" writes about this society: "Rev. Harry L. Bowlby, the general secretary of the Lord's Day Alliance, gave information to a New York representative of the Philadelphia newspaper *Public Ledger* about the actual aims which the Lord's Day Alliance is pursuing with its planned Sunday law. This conversation appeared in the said paper on November 28, 1920. Since that time there has been no change in its intentions, although for certain reasons it is trying to conceal them today. Mr. Bowlby said at one parley, among other things:

"We don't want to get people into church by law; but we plan to make it easier for people to go to church by law. In other words, we will try to close down the baseball parks and the golf courses and make pleasure rides impossible. We believe that the Lord's day should be a day of rest for man and beast. We oppose Sunday boat rides because they are unnecessary to the moral welfare of Christian America.

"I see no reason why the public libraries and the art halls should be open on Sunday. We shall try to ban the great Sunday papers and exercise a censorship over the matter which is taken up on other days. We plan to close all shops except pharmacies. If we take away the man's automobile, his golf clubs, his Sunday paper, his horses, his pleasure boat, his places of amusement and parks, and forbid him to engage in outdoor games and attend athletic exercises, we believe he will return to the church."

These are some of the plans of the Sunday law advocates. They are bitterly in earnest about it, and as is known from the execution of the Prohibition Act, the "reformers" will spare no means. The proposed Sunday law is to apply at first only to the District of Columbia, but will later be extended to the whole country. Section 5 of this proposed law reads, "Every person who shall violate any of the provisions of this act shall, if convicted, be fined after the first offense not less than five dollars nor more than fifty dollars, and after each subsequent offense shall be fined not less than five hundred dollars, and imprisoned in the District of Columbia not exceeding six months."

J.T.M.

A cultural picture. Although man is not descended from the animal, as the followers of the doctrine of evolution say, sin often degrades him to the level of the animal. What is culture without the Bible? What is left for man to do when he has been degraded from

God and his word? The other day a paper bearing the name of *7/r,e öök* published the following: "Mrs. Sydney M. Williams recently returned from a trip to Europe with her dogs, among which is the black and yellow Francie. She told the reporter: 'It costs P4,000 a year to keep Francie. My dogs have their special room and a girl to wait on them. They all have their different clothes. When Francie goes out with me in the evening, he wears evening dresses like me/'

Whether the woman has children is not said. Most probably not. There are thousands of poor orphans who eke out a meager living, thousands of widows who hardly know where to get their morsels of bread. As a scholar recently pointed out, in our country the majority of the inhabitants have only a modest income, which is just enough to live on. And now such "love" and waste for dogs! Where Christianity is lacking, love is also lacking.

J.T.M.

The Modern Gods. The "Christlicher Hausfreund" writes: "The world, not only the African and the Australian Negro world, but the white, European and American, educated world, smeared with all the polish of so-called good manners, pays homage to adorned and whitewashed polytheism (polytheism) and has a great many gods, some of which are terrible, soul-murdering juggernauts, but also no less the most ridiculous jokers.

"Before Mammon, with his two slant-eyed twin sons, fraud and usury, modern mankind is sliding on its belly and knees. The striving of the worshippers of honor and office climbs up to its ideal with hands and feet and on all rungs. The love of dancing and dancing folly, worshipped especially by the fair sex, and the other innumerable follies that fill the hollow heart and life of modern men, are comparatively joke lollipops beside those chief gods."

And how unhappy is the world in its worship of the present Moloch and the Witzliputzlis! How it deceives itself temporally and eternally!

J. T. M.

Abroad.

What an old man learned from JEsu for his household. Very finely the "Ev.-Luth. Kirchenblatt für Südamerika" summarizes four different lessons learned by an old Christian with JEsu for his household. The four lessons are: First, Do not neglect going to church. Do not neglect your church; church going brings blessing. Second, giving does not impoverish. Giving makes you rich, not only in the spiritual but also in the earthly. Third, do not be thrifty. No Christian should be stingy; but to waste the blessing of God is also sin. Fourthly, praying does not profane. He who prays honors God; and he who honors God, God will honor again.

These are four fine rules of life that all Christians will want to remember, especially for the coming year. Going to church, giving, saving, praying - these are all fruits of faith.

The attention of our "Lutheran" readers is hereby also drawn to this good church publication of our brethren in South America. One should order it from his pastor. J. T. M.

The city and parish church in Wittenberg, the preaching church of D. Martin Luther, where he preached regularly from 1515 until the year of his death, is now to be repaired. After the World War the already collected building fund was washed away, but with undaunted courage the congregation started again to save and collect. Now 200,000 Marks have been secured again; however, 60,000 Marks are still missing, about

15,000 dollars. It is hoped, however, that friends of the Reformation throughout the world will contribute to this sum. Prof. Blunck of the Technical College in Charlottenburg has taken charge of the restoration work; the present pastor of the congregation is Prof. Meichner.

It is worthy of all honor that the well-known Luther sites are not neglected, but maintained; but it is far more important that Luther's teachings be held in honor and his writings diligently studied, and that the Holy Scriptures, which Luther so constantly and diligently used, be read and proclaimed undauntedly. J. T. M.

Excavations in Palestine. The attention of ancient historians is at present directed to Palestine, where excavations are being made by various societies in different parts of the country. Under the direction of D. Bados, an American scholar, excavations have recently been made in a hill near the road from Jerusalem to Nablus (ancient Shechem), which have led to the discovery of an ancient Israelitish city. Scholars agree that it is the ancient city of Mizpah. The most important result is the uncovering of a temple built about 800 BC. Also noteworthy is the discovery of an ancient but well-preserved house dating from the seventh century BC. Apart from a short seal inscription in ancient Hebrew letters, again no inscriptions were found during these excavations.

So far the report. It is interesting that one does not find in Palestine exactly what one finds in Babylonia and Egypt in the rubble and sand, namely the products of art and science. Israel was a people sanctified to God, and the most wonderful thing is that God Himself preserved this ancient people with His glorious Book of the Bible. Other peoples have perished, even disappeared; but the Jews remain, a witness to all the world of the truth of God's Word. J. T. M.

Mission in the Philippines. The Catholic Church is showing great zeal for missions in the Philippines. According to a report published by Rev. Frank J. Woodward of the American Board of Missions, the Catholic Church has spent ten million dollars in recent years on colleges, convents and churches in the Philippines, not only for new stations but also for existing parishes. After all, the sum is significant. Fifty more priests are to be sent to northern Minoanao; fifteen are already in work there.

With the Philippines, God has given a mission field that we have not yet considered. The work is all the easier because the country is under our banner and protection and security prevail there. The inhabitants of the Philippines may be divided into three classes: Catholics, Mohammedans, and Pagans—all religions that practice works doctrine and do not know the gospel of Christ in its purity. Shall we not keep our eyes open to see if God will not open the door for us there also? J. T. M.

Brave Women. The Lutheran Herald writes: "In spite of the heavy traffic that British India has, there are quite a number of small towns in which no white man lives. In other towns only one European lives. But it is not often that there is no white man in a town, but only one white woman in the midst of all the Indians. The teacher of the Leipzig Mission, Fräulein Berta Hübener, is the only white woman living in Poreyar in South India; she has to run a girls' school there. A second teacher from the same mission also lives all alone in another Indian town, Kumbakonam. Brave women!"

Truly, brave women! And they teach us an important lesson! Where there is a real love for Christ and for missions, no pastor, teacher, missionary, or traveling preacher, no Christian who has to work in a lonely post, feels alone. He has the Lord Jesus, whom he serves, with him, and with him all heaven. If only we could always believe it right! Thank God, there are still brave men who for Christ's sake leave all and follow Him. J. T. M.

In the land of wonders and wanderers.

IV.

If you want to give yourself a special treat for once, take the best train of the Southern Pacific Coast Line, the so-called "Daylight Limited," from Los Angeles to San Francisco. Only twice does this splendid train, which affords the traveler every possible convenience, stop on its nearly five hundred mile journey, and then not to take on new passengers, but to harness fresh locomotives. It was on this trip that the title "The Land of Wonders and Wanderers" occurred to us, for there especially we were struck not only by the great number of tourists or wanderers who visit California every summer, but there we so rightly saw the great natural beauties, the wonders of God's goodness, the ever-changing mountains, the richly blessed valleys, the fresh, majestic forests, the vast fields bursting with crops of all kinds, and finally the blue, melancholy, lapping ocean waves, their silver ring of white shining in the clear sunshine. One would have to have a heart of stone if these natural wonders did not captivate one and provoke one to give thanks to God. And yet our fellow-travellers seemed to regard it all as an eagle regards a carrion; one read the all-explanatory ticket, and calculated everything by the yardstick of investment and profit; not a touch of reverence was on the sober bread-and-butter faces. Perhaps, however, it was deep in the heart; for we Americans do not wallow in sentiment.

But we did not want to write about the wonders of nature. There is a greater miracle of God's goodness, namely, that God still preserves His precious Word, the noblest of all treasures, for the very ungrateful world of man. How this word is also preached to the poor, the sick, and the criminal by our city missionary in San Francisco, of this this last article shall briefly tell some. Father F. H. Menzel had seen to it that our stay in the city at the Golden Gate was not only very pleasant, but also very instructive. A volunteer in his work, Mr. E. Henning, had placed his beautiful new automobile at our disposal, so that no time need be wasted. Through his willingness we were enabled to see the city of San Francisco, with its manifold sights, which we shall long cherish in our memories. To tell of this, however, would lead us too far from our subject.

Our real work began on July 17, a Sunday, when City Missionary Menzel took us on his preaching tour of the public institutions in and around San Francisco. This blessed missionary work has expanded so gloriously in the nearly seven years since it was begun by Father Menzel that the word of salvation can be preached to over 1, 500 persons each month. The most beautiful thing is that the whole work remains real missionary work. On our way home

Since the birth of Christ.

From when do we count our years? The Israelites reckoned from the creation of the world, for the Creator God is the God of their worship. The Greeks reckoned their years from the first Olympics, when the Greek people first flocked to the games. The Romans dated their years from the founding of Rome, for the power of the state was their supreme thought. And we Christians? The manger is the turning point between the old and the new times. Here is the great revelation of God that divides two ages. The preparation has ended, and the fulfillment has begun. With Christ's birth a new life begins, and his birthday is the birthday of a new time.

First.

First the darkness goes trembling through the land, Before the starry glow of heaven is kindled; First the field freezes in the cold garment of snow, Before the peal of bells announces the consecration night; The heart becomes quiet in God's heavy hand, Before it overcomes everything in faith.

Joh. Wehrmann.

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo., at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Concordia Primary Leaflets for 1928. concordia Publishing House, St. Louis, Mo. 4 pp. 6X7 1/2. price of 53 numbers: 50 cts.

This really very beautifully designed Sunday School bulletin for the lowest compartment of a Sunday School will offer a new lesson for each Sunday from the new year onwards, that is no longer just 26, but 52 or 53 numbers, and we cannot but once again quite emphatically draw the attention of all our pastors, teachers and congregations to our Sunday School bulletins. During the past few months several things have come under our observation and to our knowledge which fill us with no small concern. For instance, we know of a case where directly Reformed Sunday School literature was used in a Sunday School in the circuit of our Synod. Even if the Reformed errors found in it were corrected during the teaching, there is always the danger that the children will remember that they were taught according to Reformed literature, and they will easily get the idea in later life that there is not such a great difference between the Lutheran and the Reformed Church. From other sources we hear that the so-called International Sunday-school Lessons are used in some of our Sunday-schools. Now we know from our own reading that in these lessons quite gross errors and statements about the Holy Scriptures have become healthy, and that it can only have a disastrous effect if such literature is used. Here, however, in our own Sunday-school literature, we have not only carefully worked out and then carefully reviewed lessons for the various clauses of the Sunday-school, but also reliable, valuable aids for the teachers. And our publishing house also offers everything else that one could wish for Sunday schools, so that every pastor, every Sunday school teacher, every congregation, should make it a rule to purchase Sunday school materials only from our own publishing house. There one has the assurance that everything is not only outwardly beautiful and well furnished, but above all, correct. The matter is so serious and important that we would like to spread more information about it.

L. F.

Touring with God. Devotions for Christian Pilgrims. Selected and arranged by *Theo. Graebner*. Concordia Publishing House, St. Louis, Mo. 160 pages 4X6 1/2, bound in cloth with gilt title. Price: tzl. 75.

A beautiful and also beautifully equipped new booklet. The thought that runs through the whole book is just this, that nowadays, where so much is traveled, where especially in the summer also so

many people undertake long automobile journeys, such travelers should have with them, in addition to the New Testament, another travel manual that takes into account the various circumstances. Thus, suitable Bible passages are selected here, then also spiritual poems. Consideration is given to the regions through which one passes, mountains, lakes, etc., which point to God and His Creator Glory. It is also taken into consideration that one may receive bad news from home or become ill during the journey, that spiritual hardships and temptations may also arise. Thus it has become quite a travel manual, which also contains thirty-two blank sheets at the end to enter thoughts and observations. The book is in a beautiful, handy case, and this whole equipment, also after printing and paper, brings it with it that the price is a higher one than one would otherwise expect after the extent of the book; but it is not too high, if one considers contents and equipment. The book makes a good present. L. F.

Proceedings of the Third Convention of the Southern Nebraska

District of the Ev. Luth. Synod of Missouri, Ohio, and Other States, assembled at Seward, Nebr. August 17 to 23, 1927. 59 pages 6X9. Price: 25 Cts.

Also to this Synodal Report, which appears as a special number of the District Journal of our Southern Nebraska District, we gladly give a word of commendation, again mainly because of the two papers, which again complement each other beautifully. The German paper by R. G. Viehweg deals in fourteen pages with the first petition: how God's name is sanctified by pure doctrine. The English paper by Pros. H. König deals in twelve pages also with the first petition, but after its second part: "that we also live holy as the children of God according to God's word." L. F.

Proceedings of the Thirty-Second Convention of the Iowa District

of the Ev. Luth. Synod of Missouri, Ohio, and Other States, held at Charter Oak, Iowa, August 24 to 30, 1927. **132 pages** 5X8 1/2. Price: 25 Cts.; if ten or more copies ordered, 20 Cts. postpaid. To be obtained from Rcv. R. Scmmann, 128 Vine St., Waterloo, Iowa.

This is another of our fine Synodal Reports, especially valuable because it brings two papers out of 104 pages complete, and both complement each other. The English deals with "Des Christen Heimat in dieser Welt" ("The Christian's Home on This Earth"), by R. N. P. Uhlig, the German with "Die Heimat im Licht," by R. F. Kreutz son. L. F.

Of the church and church fellowship.

Negotiations of the Synod of the Evangelical Lutheran Free Church in Saxony and other states at its 49th annual meeting. 1927. publisher of the Schriftenverein (C. Klärner), Zwickau, Saxony. 122 pages 5X8 1/2. Price: 50 Cts.

The position of the Evangelical Lutheran Free Church in Saxony and other states in relation to the church movement in Bochmn-Hamme (Westphalia). Presented by D. Georg Mezger. 20 pages 5X7 1/2. Price: 15 Cts.

The Synodal Report of our Free Church brethren, which above all contains on 84 pages a thorough paper by Praeses D. Th. Nickel "Of the Church and of Church Fellowship", but also gives an insight into the whole business circle of the Free Church on 38 pages. The much-discussed church movement in Bochum-Hamme in Westphalia, in which a large congregation left the regional church and approached the Free Church, but only a part of it remained with the Free Church, is described in more detail in the second paper by D. Mezger, and the conduct of the Free Church is defended against unjustified accusations and attacks. L. F.

The Pride of Graystone. A Novel. By *G. L. Wind*. Concordia Publishing House, St. Louis, Mo. **373 pages** 5 1/2 X 7 1/2, bound in cloth with gilt title. Price tzl. 50.

We have not ourselves read this story, which was already announced in the last "Lutheran" by our publishing house; but we know that it has been reviewed by reliable people. The layout is good, and the author, a former teacher of our synod, has already repeatedly worked successfully in this field of Christian narration. For this very reason we would have preferred to see the designation "A Novel" omitted from the title-page. L. F.

Second Reader Manual for Concordia Edition Bobbs-Merrill Readers.

By *Clara B. Baker and Edna D. Baker*. Revised and adapted by *A. C. Stellhorn*. Concordia Publishing House, St. Louis, Mo.

115 pp. 5 1/4 X 7 1/4. price: 25 cts. net.

Third Reader Manual for Concordia Edition Bobbs-Merrill Readers.

111 pages 5 1/4 X 7 1/4. Price: 25 Cts. net.

Two further deliveries as aids for the English reading books much used within our circles, again revised and adapted to our needs by our General School Secretary Stellhorn. L. F.